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THE EDITORS

ST. FRANCIS AND ST. DOMINIC IN THE SERVICE OF THE CHURCH

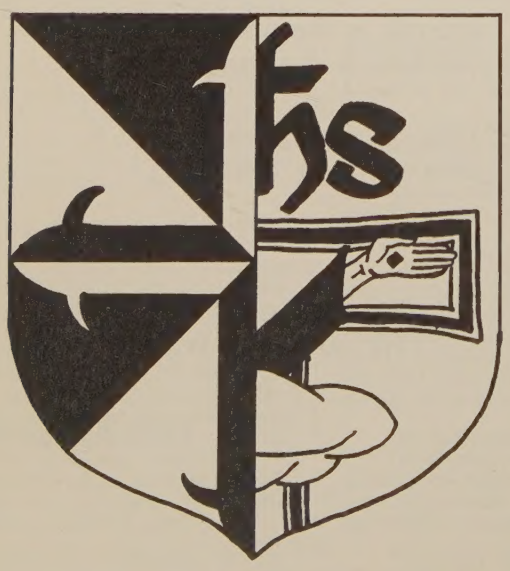
A sermon delivered at Holy Name College on the Feast of St. Francis of Assisi, by Fr. Bonaventure M. Schepers, O.P., a member of the Dominican Theological Faculty.

"We are to practice the truth in love, and so grow up in all things, in him who is the head, Christ" (Eph. 4:15).

Recently a journalist, analyzing the presidential campaign of the past year, observed that the constant preoccupation of one of the candidates, at least in his campaign oratory, was to identify himself with his audience. He constantly felt the need of making them feel as if he were one of them.

You might suppose that such a need ought not to be felt by a member of the Order of Preachers, who has been invited to speak to members of the Order of Friars Minor. And to a certain extent this is true, because fundamentally we are one. We have common principles, which make for unity: St. Francis and St. Dominic, our holy Fathers.

Still, there is here at least an apparent anomaly, which should give any Dominican a reason to pause for reflection in such a situation. It is simply this: the brethren to whom he is speaking have been engendered by one of these holy founders, while he himself knows only the spirit of St. Francis from the outside. St. Francis could well say to his sons, as St. Paul said to some of his disciples: In Christ Jesus by the gospel I have begotten you. This most intimate of relationships, that of father and son, is the source of a sort of knowledge by "connaturality." As a result, the Friars Minor can know their Father as no one else can; anyone else who glories in calling Francis his Father can know him only by adoption.



How can this difficulty be resolved? One way would be for a Dominican to try to know St. Francis through his own Father, St. Dominic. This method of getting acquainted with the holy friar of Assisi has the advantage of showing us how the spirit of these two saints conspire to inform and give life to the Church in this our own day.

In the history of Christian spirituality, the relation between wisdom and love has been a topic of almost constant discussion. Some seem to have placed the emphasis on wisdom or knowledge. Ostensibly they derive their inspiration from the words of Our Lord, spoken in the cenacle on the eve of His passion: "Now this is everlasting life, that they may know thee, the only true God, and Him whom thou hast sent, Jesus Christ" (John 17:3). The others apparently derive their inspiration from St. Paul's witness: "If I have prophecy and know all mysteries and all knowledge, and if I have all faith so to remove mountains, yet do not have charity, I am nothing" (I Cor. 13:2).

Of course for a saint this is a pseudo-problem; it is rather a question of dialectics. There is, in reality, no antinomy between wisdom and love; rather, they are complementary to each other. Love is the impulse interior to that highest wisdom, the contemplation of divine truth; and this same wisdom bears the fruit of a more fervent love. And, conversely, the wisdom which is a gift of the Holy Spirit crowns the virtue of divine love. Wisdom and love conspire to make the interior life—our life "in Christ"—an image or reflection of the life of God Himself. For in God, the Word, *Sapientia genita*, is eternally born of the Father, and returns to Him in the embrace of Him who is Love, the Holy Spirit.

Therefore, we are not afraid to say that St. Francis and St. Dominic can be known through each other, because their lives and work do symbolize this holy conspiracy of Wisdom and Love. No one could possibly deny that, St. Francis, as a *vir apostolicus*, endeavored principally to ignite the fire of charity in the hearts of men by prayer, penance, and his own holy example. Nor could anyone gainsay what is manifest in the life of St. Dominic, namely, that all his efforts were channeled in a single direction—the preaching of the "wisdom of God, mysterious, hidden, which God foreordained before the world unto our glory" (I Cor. 2:7).

Furthermore as confirmation of this, we have the ways in which these two holy men formed their Orders. St. Francis was certainly single minded in this respect—he wanted his sons principally to make the love of the Lord God their apostolate. St. Dominic, on the other

Continued on Page Nine

THE FRANCISCANS AND THE LITURGY

by STEPHEN C. DOYLE, O.F.M.

In 1956, the First International Congress of Pastoral Liturgy was held in Assisi. The Prefect of the Sacred Congregation of Rites, Gaetano Cardinal Cicognani, presided and opened the sessions with these words:

> There could be no more beautiful omen of the success of the present congress than the sweet land of Umbria, the mystic Assisi from which the seraphic light of St. Francis' love, sweetness and peace spread through the world. May he obtain for us from the Lord that, renewing our good resolutions, the love of man for God may burn stronger from the intensification of the liturgical movement, that love with which the sacred rites throb and which they are calculated to strengthen.[1]

While we may hope for St. Francis' intercession for the liturgical movement today, we should not forget the influence that he and his order have had upon the Liturgy. The current liturgical renaissance is paralleled by a similar movement in the Thirteenth Century which coincided with the birth and growth of the Franciscan Order. So closely were these two movements allied, that it is no exaggeration to say that our Liturgy would be far different today if St. Francis had not responded to the voice of the crucifix of San Damiano, calling on him to "restore My church which is falling into ruin."

In this article we will show the role of the Friars Minor in the reform and spread of the Roman Liturgy in the Thirteenth Century. For a fuller appreciation of this, we will first examine the attitude of St. Francis toward the Liturgy. Then we will look at the state of the Liturgy as he found it. Finally, the historical study of the Franciscan influence will be followed by an analysis of the Friars' contribution.

St. Francis and the Liturgy

It would be surprising if we did not find in the life of St. Francis a liturgical emphasis that was unusual for his time. The whole life of the saint contains an emphasis that is not found in that period. He was sent, as the oration for the feast of his Stigmata says, "to a world that was growing cold." This Thirteenth Century chill in the spiritual life of the people can be traced to an increasing tendency toward formalism. The faithful had lost contact with Christ. Even Francis, at first, did not have that personal love and imitation of the God-Man which was to merit for him the title, "Christ of Umbria."

> Others were as ignorant of Jesus Christ as had been Francis. In that day Christians who were faithful to the Church professed a formal religion without a soul. To them Christ was a name that recalled the memory of a benefactor of times long past who in distant ages had ascended to a far away heaven.[2]

Francis' search for Christ led him to the Gospels and the Liturgy. The Gospels showed the way. He was so convinced of this that upon the altar in San Damiano's he opened the Mass book three times, discovering texts indicating God's will. In his final rule for the "lesser brothers" he was able to begin simply: "The rule and life of the Friars Minor is this, to observe the Holy Gospel of Our Lord Jesus Christ, by living in obedience, without property and in chastity." Holy Scripture, however, is essentially connected to the Liturgy.[3] For Francis, the Liturgy was the source of knowledge of the scriptures. The Saint learned what is now called the "Blessing of St. Francis" at an ordination ceremony.[4] Even as he lay dying on Friday, October 3, 1226, his last words were those of Psalm 141 from Vespers of the day: "With my voice I have cried to the Lord." The Liturgy taught him the Scriptures, the way to follow Christ. But it also brought him to Christ. His great love for Christ in the Eucharist flowed into a great respect for churches, priests, and anything connected, however remotely, with the Blessed Sacrament. Even a cursory examination of his rules, letters to the Friars, provincials, and all the faithful, indicate how prominant Eucharistic piety was in his life.

> And so, when we find that a change appears in Western Christendom towards the middle of the thirteenth century, a great wave of Eucharistic devotion and piety beginning to flow, and when we recollect St. Francis' Eucharistic propaganda, we can hardly be mistaken in looking on him and his Friars as the first heralds of the movement that more than aught else has given increasingly its most special character to all subsequent Catholic piety and spiritual life.[5]

Francis' life was a continual participation in the mystery of Christ in the liturgical year. Probably the most famous example of this daily encounter with Christ was the incident of the Christmas crib at Greccio. This is not an isolated incident. Each of the great feasts of the Church year was a major event for him, and therefore required preparation. It was during such a "lent" before the feast of St. Michael that he received the stigmata.

It is with the Divine Office, however, that the liturgical reform of the thirteenth century begins. This was a direct result of the Rule which St. Francis wrote for his friars in 1223. Before examining that milestone in the history of the Liturgy, we will glance at two

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[1] Gaetano Cardinal Cicognani, "Opening Address," *The Assisi Papers* (Collegeville, Minn.: The Liturgical Press, 1957), p. 17.

[2] Valentin Breton, O.F.M., "Franciscan Spirituality," *Some Schools of Catholic Spirituality*, ed. Jean Gautier, trans. Kathryn Sullivan, R.S.C.J. (New York: Desclée Co., 1959), p. 51.

[3] Valentin Breton, O.F.M., *In Christ Jesus Our Lord*, ch. 4, "Getting to Know Christ." (The reference here is taken from the manuscript translation of Michael D. Meilach, O.F.M., which is currently being published in installments by *The Cord*, St. Bonaventure, N.Y.)

[4] Stephen J.P. van Dijk, O.F.M., "St. Francis' Blessing of Brother Leo," *Archivum Franciscanum Historicum*, XLVII (1954), p. 200.

[5] Dom Butler, *Ways of Christian Life* (New York: Longmans Green and Co. 1932), p. 51.

currents that led up to it, the state of the liturgy at the time, and the changes in St. Francis' own attitude in regard to the Office.

Liturgy at the Time of St. Francis

At the turn of the Thirteenth Century medieval society felt some drastic changes in its structure. The feudal system was breaking up in favor of a better way of life for the common man. The golden age of scholasticism was being born from Peter Lombard's *Book of Sentences,* and the newly discovered works of Aristotle. The Crusades were broadening the horizons of commerce and travel. But the state of the Liturgy was getting worse. The day of the simple but beautiful Mass of the early church had long since passed. The rubrics for Mass were never well defined, so that the celebrant might add prayers or pause for private devotion, almost at will. Solemn Masses had become especially burdensome. They were entangled with elaborate entrance chants, repititions, sequences and processions. Many extant missals of the period abound in tropes, word by word paraphrases or commentaries on the ordinary prayers. Further, it was not unknown that a priest would say three or even more Masses a day, either on account of devotion or of a much less worthy motive: the number of stipends involved.

The Divine Office had become especially burdensome in many monasteries, in view of the revival of learning. We may find it pious and edifying that some monasteries divided the monks into three choirs to keep the Office going without ceasing, but that means that each monk spent an eight hour day just chanting the Office.

The Roman centralization that we know today, was unheard of, so that each monastery and chapter of canons was a liturgical law unto itself. Generally the Office was chanted very slowly, with long pauses, especially on the greater feast days, to increase the solemnity. In some monasteries it was common to pause between psalms sufficient to allow a short meditation on them.

> Something similar [to the additions to the Mass] was occurring in the monasteries with the multiplication of Offices and of choir prayers. To every canonical hour were added the *psalmi familiares* according to the intention of relatives, friends or benefactors. The *psalmi familiares* were followed by the penitential psalms. When the recitation or chant of the Office of the day was completed, the Office of the dead was recited or sung, then that of All Saints, and there was still time to add the Office of our Lady. . . . Some parts of the Office were chanted in fixed place outside of the choir. Thus the commemorations of the saints were made before the respective altar, if there was one in the church; the chants of the *Benedictus* at Lauds, the *Magnificat* at Vespers, the *Te Deum* at Matins were assigned each to a special chapel, to which the community went in procession while singing the antiphon of the saint to whom the chapel was dedicated.[6]

All of these additions to the simple monastic Office were not universal. They were widespread enough, however, to cause frequent complaints by the monks that the performance of the *Opus Dei* left precious little time for any other *opus.*

This state of affairs had serious effects on the faithful also. They no longer understood the ever-increasing Mass ceremonial, and hence lost interest in the Mass itself. The pedagogical value of the liturgy was stifled. There is a definitive correlation between the alienation of the laity from the Liturgy and the various heresies that began to make their appearance throughout Europe.[7] The people no longer understood the dogmatic foundations of their Liturgy. It was not a big step then for the Cathari and Waldensians to reject those portions of Christian faith and worship that they could no longer comprehend.

The city of Rome itself was not immune from an over-burdening and varying tendency. In fact it is probably the best example of it. Each basilica performed the sacred rites with enough variation to claim that it had its own rite. The Lateran, residence of the popes might have been the "*Caput et Mater*" of all churches, but its Liturgy differed from the other churches of the city. Yet all of these Liturgies came from the same source, and no one of them can be specified as *the* authentic Roman Liturgy, to the exclusion of all others. All of them were "Roman."

By the eleventh century the ritual of the Pope's private chapel in the Lateran began to depart slightly from that of the monks in the basilica, which was its source. As the years passed, the rift between the monastic and papal or curial Liturgy widened. With the increased traveling of the papel court, and the

tendency toward centralization in the Roman Curia, neither the pope nor his chaplains had the time to devote to choir duty that the monks had. They required a simpler and shorter Liturgy.

The development of the curial Liturgy was by no means orderly, and historians still are not able to determine exactly what the changes were, much less who was responsible for them. This much we do know: by the time Innocent III ascended the throne (1198) the curial Office differed in many respects from that of the monks. The changes and shortening had hardly been orderly, and Innocent took it upon himself to reorganze the Liturgy for the use of the papal court.

He revised the Pontifical, the book which dealt with the administration of the Sacraments and the celebration of Mass by the pope or a bishop. He shortened the lessons of the Office and composed new ones. His greatest contributions, however, were an *ordo* and a *Breviary.* The *ordo* described the Mass and Office

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[6] Gabriel M. Braso, O.S.B., *Liturgy and Spirituality* (Collegeville, Minn.: The Liturgical Press, 1960), p. 43.

[7] Stephen J. P. van Dijk, O.F.M., and J. Hazelden Walker, *The Origins of the Modern Roman Liturgy* (Westminster, Md.: The Newman Press, 1960), pp. 54-56.

which were to be celebrated on each day of the year, as well as giving some rubrics for celebrating them properly. This takes on great importance when we remember that it was due to the lack of such a guide that so many variations crept into the Liturgy. He also compiled a Breviary, a book unknown before his time. It had always been necessary to have at least four books, psalter, antiphonal, lectionary and ordinal, to say Office. By shortening, and omitting unnecessary repetitions, Innocent was able to put all under one cover. This was the first "Breviary" as we know it today. Innocent's reform thus made private recitation of the Office feasible by providing one portable Office book. This marked a definite break with the monastic Liturgy, by bringing the prayer of the Church out of the choirs of the monks, a trend desired by many to be continued today to revivify the Liturgy for the people.[8]

St. Francis' Attitude On the Office

All through his life, St. Francis had a great regard for the prayer of the Church. Upon it, he modeled his private prayers, as we may see in his "Office of the Passion" [9] which was arranged with variations to com-

plement the liturgical year. Most probably he knew the entire psalter by heart, and was able to say Office, at least in part, even when he didn't have a Breviary. When he was ill, or went off alone to contemplate Christ, he begged to have a brother come say Office with him. It was on such an errand that Brother Leo found him marked with the wounds of Christ.

Until he was made a deacon, Francis was not obliged to say the Office. Neither he nor his Friars were given this obligation when they were tonsured on their first step to Rome. If they were obliged under another title, e.g., major orders, or if they were accustomed to saying the Office before they followed Francis, then they continued to say it, as circumstances permitted. The obligation, however, was conceived of primarily as being only a choral one. The necessary books were too large, numerous, and expensive for the law to demand private recitation. As the Friars had no choirs, or even fixed abodes, we cannot say that even the priests among them had a strict obligation to say Office, unless they happened to be visiting a church or monastery where it was being celebrated.

Francis was well aware of this, and even when a deacon, he did not hesitate to give away his Office book to a poor man. The obligation of saying Office was tenuous, to say the least, but the obligation to poverty which he had vowed was explicit and emphatic. We must keep this in mind if we are to understand such incidents in his life as when he severly repelled the novice who insistently begged permission for an Office book. Francis considered it a temptation to violate poverty that could only come from the devil.

The time came however, when he could no longer be so intransigent. There was the question of the spirit of the law. It was one thing to be excused from Office occasionally due to absence from choir, but could such an exception become a rule for the Friars? Then again, the number of priests, and even laymen who had said Office before joining the Friars Minor, was increasing. Should poverty cause them to stop joining their voices with the voice of the Church? This was only one of the problems Francis had to face as the order grew from a little band of twelve in 1209 to more than five-thousand, ten years later.

When he came to write the Rule in 1221 Francis decreed that both clerics and laics were to say the Office the way other clerics did. "And they may have only the books needed to discharge their Office." This was a concession especially to the scholars and lettered men who entered the order as lay brothers. The unlettered were to say the Office of Paters.

Two years later Francis revised and simplified the Rule, and this is the one that became binding on the whole order. According to the first rule, the Friars were saying the Office "like other clerics." There was great disunity since the Office of other clerics varied greatly according to locality. Francis rectified this by adopting the Office of the Roman Curia for the whole order, guided doubtlessly by Cardinal Hugolino. A further change was that this Office was for the clerics alone. All lay brothers now had the Office of Paters.

> Let the clerics recite the Divine Office according to the rite of the Holy Roman Church, except for the Psalter; and for this they may have breviaries. Let the lay brothers say twenty-four Our Fathers for Matins, five for Lauds; for Prime, Tierce, Sext and None, for each of these, seven; twelve for Vespers, seven for Compline, and let them pray for the dead.[10]

This distinction between clerics and laics is the only one in the whole Rule. Whether it was designed to keep the unlettered from seeking after books, or inserted because most of those who knew how to read were becoming clerics, is difficult to say. It seems certain that Francis' suspicion of learning for learning's sake, and fear of unnecessary concessions of poverty are behind the precept to some degree.

The important point here, however, is that he adopted the rite of the Holy Roman Church, i.e., that of the Roman Curia. It is not difficult to see the reasoning behind this. First of all, he was familiar with the rite. He had seen it at the Curia on his visits to Rome, as well as in the diocese of Assisi which had adopted it some years previously. Further, he had already rejected the development of the order along

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[8] Yves M. Congar, O.P., "Perspectives for the Council," *America* CV (June 3, 1961), p. 396.

[9] Saint Francis of Assisi, "Office of the Passion of Our Lord," *The Words of St. Francis*, ed. James Meyer, O.F.M., (Chicago: Franciscan Herald Press, 1952), pp. 31 ff.

[10] *Ibid.*, p. 287.

monastic lines, a mold it would have been forced into by the adoption of a lengthy and complicated monastic rite.

Lady Poverty also had her influence. If one had to have an office book, then the compendium of the Roman Curia would be far more economical than the collection of books required by other rites. Being so well known, both at Assisi and Rome, the Friars were more likely to be successful there when they begged Breviaries.[11] Another influence upon him was St. Francis' proverbial obedience to the Church. When confronted by a choice of rites, he naturally chose the one the pope followed.

> As Francis desired his Order to be bound closely to the Roman Church and the Vicar of Christ, he chose to prescribe for his friars the usage of the pope's own family. The choice emphasizes also the world wide character of the Order: unlike most other clerics, the friars were not attached to any one church or diocese, but were to be papal clerics, used by the Head of Christendom for the needs of the universal church.[12]

A final consideration was the proven utility of the rite of the Curia. "Chiefly indeed for practical reasons, it [the order] took over the missal and breviary used in the Pope's domestic chapel." [13] Here was something completely new in the Church. The Friars were really religious, but had no fixed abodes, for the most part. They spent their days doing manual labor, and preaching to faithful and infidel. Theirs was the first rule that even mentioned foreign missions. Their apostolate was incompatible with a monastic Liturgy. In short, one of the reasons why the Curial Liturgy was legislated by St. Francis, was the same reason expressed by Pope John XXIII for revising the liturgical rites in our own day: ". . . in view especially of the constantly increasing burden of Pastoral cares laid upon many priests. . . ." [14]

Francis felt very strongly about this precept of the rule imposing the rite of the Roman Church. To his mind, its observance was the sign of a true Friar Minor. There was already evidence of the dissension that could so easily have brought to a sad end the way of life he had begun. This precept, however, gave liturgical unity to the whole order, and confirmed its ties to the Holy See, its only hope of salvation. To those who opposed the new rule in the chapter of 1224, he wrote:

> For this is what I promise firmly to observe as the Lord gives me the grace, and this is what I will leave for the brothers who are with me to observe, in the Office and in the other established regulations. If any of the brothers refuse to observe these particulars, I do not regard them as Catholics [united to the Church] or as my brothers [unity in the Order], and I do not want to see or speak with them until they repent of it.[15]

Lest there be any doubt about it, the Saint directed in his Testament that those who did not say the office according to the rule should be treated as apostates:

> And let the minister be bound firmly in obedience to send him by such brothers as shall guard him day and night like a man in chains till they present him before the Lord of Ostia, who is the master, [Cardinal] protector and corrector of all the brotherhood.[16]

Too frequently historians of the Liturgy have neglected the role of the friars in its development. More frequently the Friars have forgotten the debt that is owed to the Papal Liturgy as a binding force for a group that all too easily could have survived only as the Cathari: an object of study for historians of the Middle Ages.[17]

The Liturgical Books In the Hands of the Friars

As was stated above, the simplified Liturgy of the Papal court developed, for the most part, very gradually. This evolution was brought to a stop by the work of Innocent III. His successor, Honorius III made only one significant change. His insertion of the ordinal, with some slight modifications, was the culmination in the development of portable Breviaries and Missals. This provided not only for the complete Office and Mass texts in single books, but also directions for proper celebration.

By the time of the chapter of 1230, four years after the death of St. Francis, the Minister General was able to send twenty volumes of this Missal and Breviary throughout the Order, to be copied for the Friars in each province. Two years later, a privilege, much opposed both within and without the Order, was obtained from Pope Gregory IX, the former Cardinal Hugolino. Either because the Curial Office was still too long and complicated to be compatible with their apostolate, or at the behest of a few "Brother Flies," as the opponents of the privilege maintain, the pope allowed the Friars to omit the suffrages of the saints at Matins and Vespers (at times there were as many as fourteen!), the *Miserere* at ferial Matins, and the gradual psalms, recited daily during Advent. He also allowed them to shorten the litany of the saints that was added to the Office during Lent. These were hardly substantial changes. They resemble the changes of today, when the accretions that have become burdensome and meaningless over a long period of time are abandoned in favor of a return to a more simple and prayerful rite.

For almost a decade the spread of the Curial Liturgy among the Friars continued. Many made copies or begged Breviaries and Missals from the chaplains of the Curia and the priests of Assisi. Still others, using the books they already had, made what changes they thought would be necessary to follow the rite of the Roman Church, as the Rule commanded. Frequently they were far from the rite of the Roman Church. These variations, along with the mistakes of copyists and the

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[11] E.g., the extant breviaries of St. Francis and St. Clare were obtained from priests who followed the rite of the papal curia. Cf. van Dijk and Walker, *op. cit.*, pp. 129 ff.

[12] Cajetan Esser, O.F.M., "*Melius Catholice Observemus*," *The Marrow of the Gospel*, ed. Ignatius Brady, O.F.M. (Chicago: Franciscan Herald Press, 1958), p. 130.

[13] Ludwig Eisenhofer and Joseph Lechner, *The Liturgy of the Roman Rite*, trans. A. J. and E. F. Peeler, ed. H. E. Winstone, (New York: Herder and Herder, 1960), p. 13.

[14] John XXIII, "*Motu Proprio*: The New Body of Rubrics of the Rubrics of the Roman Breviary and Missal is Approved," *Rubrics of the Roman Breviary and Missal* (Collegeville, Minn.: The Liturgical Press, 1960), p. 12.

[15] St. Francis of Assisi, *op. cit.*, p. 149.

[16] *Ibid.*, p. 247.

[17] van Dijk and Walker, *The Origin of the Modern Roman Liturgy*, pp. 202-12. (For this and much of the material in the following section I am indebted to these two authors. Their scholarly and well-documented study is beginning to clear away much of the mystery and prejudice which have clouded the role of the Franciscans in the development of the Liturgy.)

changes of innovators made the liturgical practice of the Order far from uniform. When Haymo of Faversham, elected Minister General in 1240, conducted the visitation of the provinces, he noticed the wide liturgical divergencies, and resolved to do something about them. By this time also, those Friars who had been following the rite of the Papal Court closely, experienced its defects, and recognized the need for further reform and reorganization.

> . . . They used a breviary and a missal based upon the Ordinal drawn up at the Curia c. 1220. This Ordinal was not well-suited to their requirements. It provided a complete choral Ordo for the Liturgical year, giving for each day both the Office and the Mass. The style of the whole was prolix and imprecise. It was not always easy to distinguish clearly between the rubrics of the Office and those of the Mass. General rubrics were cheek by jowl with rubrics for particular days. Papal feasts and prayers of purely local application were included. Only the *incipits* of liturgical texts were given so that it was necessary to refer to other books such as the antiphoner. The early Franciscan breviaries, including St. Francis' own copy, derived from this Ordinal only too faithfully, contained some inappropriate and lacked some essential rubrics, and many of the less educated brethren were unable to follow them.[18]

In order to remedy this, Haymo attempted to codify the rubrics of the Roman Breviary and Missal, and to clarify the rites for administering the Sacraments, and reciting table prayers. His contribution is especially significant for the uniformity it achieved in the celebration of non-conventual or "private" Masses. Prior to his time the celebrant of such a Mass had few rubrics to direct him, except the general ones found throughout the Missal and Breviary, and those for Solemn or conventual Mass which he had to adapt. Haymo's solution was the precedent setting ordinal, *Indutus Planeta,* the basis for the Mass ceremonial in use today.

> First, the work is an *ordo agendorum et dicendorum,* describing both the 'action' or ceremonies to be performed and the 'speech' or texts to be said simultaneously. Secondly, it presents these rites and texts 'in accordance with the custom of the Roman Church' i.e., of the chaplain-priest in the papel household. Thirdly, the order is concerned with the celebrant alone when saying private Mass or singing conventual Mass on ferias.[19]

At the same time, Haymo revised the calendar, omitting whatever was proper to the papal court or the city of Rome. He added some Saints that thus found their way into the calendar of the universal church, e.g., Francis, Anthony, Dominic, and Elizabeth of Hungary, as well as St. Catherine of Alexandria, patroness of the University of Paris, where he had studied. In addition, he authored, or at least outlined the *Ordinationes,* giving directions for the celebrant and ministry (even to the sacristan who rang the church bells) for Solemn Mass and Office. All of this work was done at least with the knowledge of the Pope and his master of ceremonies. It was so thorough that further revision did not prove necessary until the Council of Trent, more than three centuries later. "His achievement was so outstanding that it became the model for all subsequent liturgical works not only within his own Order but in the Church at large." [20]

Haymo's ordinals were published after his death, by the general chapters of 1245-51. The chapter of Narbonne, in 1260, at which St. Bonaventure presided, issued new Breviaries and Missals incorporating the rubrics and changes of Haymo, and adding the feast of St. Clare, canonized six years before. These were sent throughout the whole Order, so that old books might be corrected, and new ones copied.

These were the books that became standard for the Order of Friars Minor and eventually were adopted as the liturgical books of the entire Latin rite. This adoption of the Franciscan version of the court Liturgy did not take place immediately. Cardinal Orsini, Protector of the Order during St. Bonaventure's generalate, did a great deal of work in reorganizing the Liturgy of the churches of Rome, based partly on the Franciscan developments, partly on the rite of St. Peter's where he had been arch-priest, and partly on other sources. When he ascended the papal throne as Nicholas III he imposed this reform on the churches of the city. It lasted only until the Avignon exile, when even the papal court adopted in full the liturgical books and rites of the Franciscans. Further spread came through the influence of Franciscan bishops in their dioceses, and Franciscan missionaries all over the world. The books were also adopted by many priests and religious, and even by some Benedictine congregations. Thus the Franciscan Liturgy, borrowed from the 'Roman' Liturgy of the papal court, became the Liturgy of the Roman Catholic Church in the West.

> And not the Order only, but the Church itself benefited by it, because it gradually brought about liturgical unity wherever the Roman rite is followed. The better coordination of the Breviary by the friars, the more reasonable length of the daily Office, the gradual elimination of the many additions which had made the recitation of the hours so burdensome and tedious,—all this led many of the secular clergy and not a few religious orders to adopt it.[21]

After the Council of Trent, when St. Pius V imposed this liturgy on the Western Church, he was legislating a *fait accompli.* His reform of the Liturgy did not touch its substance. He corrected the Latin, went into further detail on the rubrics, and published official copies of the liturgical books, but the Liturgy that he commanded for all, even religious orders who did not have a rite

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[18] Rosalind B. Brooke, *Early Franciscan Government* (Cambridge: Cambridge University Press, 1959), p. 209.

[19] van Dijk, *The Origins,* p. 292.

[20] Brooke, *op. cit.*

[21] Hyacinth Workman, O.F.M., "Liturgy and the Franciscan Order," *The Franciscan Educational Conference,* XXI (Nov., 1939), p. 14.

that was at least two hundred years old, was the Liturgy of the Friars Minor. The story is related briefly by Theodor Klauser:

> From the pontificate of Gregory VII the papacy resumes leadership in the sphere of the liturgy. The bishoprics of the West are expected to conform to the liturgical practice of the Roman See and to observe the papel liturgical regulations. Certainly this plan would not have been carried out so succesfully had not the Franciscan order come into being; for the Franciscans proved to be the missionary apostles of the Roman liturgy. Moved principally by practical considerations, they adopted the missal and breviary of the papal curia and through the influence of their intinerant preachers these convenient papal texts became known everywhere. Thus a certain uniformity, not only in regard to liturgical theory, but also in actual practice, came to prevail in all the western countries, and hence there came about gradually a condition which made it possible for the Counsil of Trent to undertake the official promulgation of uniform liturgical books for the entire Church in the West.[22]

Franciscan Additions to the Liturgy

The Liturgy of the Roman Church today is essentially the Liturgy of the Thirteenth Century Curia, as reorganized by the Friars Minor. Reorganizing and simplifying the Liturgy was their main contribution, but they also made some positive changes which are still in effect today.

Probably the most important of these is the private recitation of the office. The Friars, by their spread of the portable breviary, brought the Office out of the monastic choirs, making the obligation of private recitation possible of fulfillment.[23] That the choral obligation was the only possible one before that time is evident from the fact that the law still obliges the priest or religious to move his lips even when saying it privately.

We have already mentioned the shortening of the Office granted to the friars by the privilege of 1232. This relieved it of the most burdensome of the monastic accretions which the Curial Office had not eliminated. The Friars went further and replaced most of the frequent Offices of the dead which followed the Office of the day, with the simple *"Fidelium Animae per misericordiam Dei requiescant in pace."* [24] Matins was shortened by abbreviating the Gospel (which would be read in full at the next days Mass) to the opening sentences of the text, and adding *"et reliqua."* Also, the uncritical lessons either composed or inserted by Innocent III were replaced by readings from the Fathers. Finally, the Antiphons of the Blessed Virgin, changing with the season, were added by the Friars.[25]

The prayers which we now say at the foot of the altar, at the beginning of Mass were once said silently by the priest as he went from the sacristy to the altar. Probably because of poverty the Friars frequently had inadequate sacristies, with the result that they vested at the altar and said the prayers right there.[26] Two of the most beautiful Sequences that we now have, the *Dies Irae,* and the *Stabat Mater* were written by Franciscans, and inserted into the missal by them.[27] At the offertory they inserted the *"Suscipiat"* as the response to the celebrant's *"Orate Fratres."* Formerly, no particular response was given to his plea for prayer. At the elevation, the Friars adopted the custom of elevating the host to be seen by the faithful. This was to encourage adoration of the Real Presence, thus opposing the Eucharistic heresies which were cropping up in the thirteenth century.[28] The blessing by the celebrant at the end of Mass is also an addition made by the Order. Prior to the time of Haymo of Faversham, only a bishop blessed the faithful before the last Gospel. He introduced the rubric directing all priests to do it.[29]

Some of the Franciscan changes have since been dropped by the church. The final antiphons which they placed after every hour of the office have now been limited to compline. They added several sequences besides the two mentioned above, but these have been eliminated from the Roman Missal. The one most recently eliminated by Rome is the repetition of the *Confiteor* before communion distributed within Mass.

An Analysis of the Franciscan Influence

After the Council of Trent, the Liturgy was frozen, in more ways than one. It was given a uniform celebration in the West, and it was so taken into custody by the Holy See, that further changes could be made only by Rome. But this stabilization took place at a time when the people were still alienated from it. It was, to be sure, no longer the property of the monks, but neither had it become the property of the people. It was frozen as a clerical liturgy.

> By fixing the worship of the Church in this inalterable pattern, the concept of the liturgy as almost altogether the affair of the clergy, which had been growing and spreading during the late Middle Ages, was strengthened.[30]

An end was put to the abuse of the Liturgy, but the means necessary to achieve this also widened the gulf between altar and congregation—an effect that is only beginning to be remedied now.

It cannot be doubted that the Order of Friars Minor brought about the conditions that made the liturgical legislation of the Church possible, but is the alienation of the liturgy from the people to be laid on their shoulders? We think not. We have already mentioned the influence St. Francis had on the Eucharistic piety of the Church. While it is true that he and his friars emphasized the Blessed Sacrament as the center of the Christian life, they seemed to prescind from the idea of the Mass as a Divine Banquet uniting the faithful, as a sacrificial offering, or as an act of thanksgiving, which a well-rounded liturgical piety of our day would demand. It would be unrealistic of us to look for or demand such an emphasis in those days. These ideas, so prevalent in the early church, had been lost sight of in the early Middle Ages. They were again developed in theory by the Scholastics, but they didn't affect the

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[22] Theodor Klauser, "A Brief History of the Liturgy in the West," *Orate Fratres*, XXIII (Jan., 1949), p. 116.

[23] Stephen J. P. van Dijk, O.F.M., "Liturgical Movement Past and Present," *The Clergy Review*, XLI (Sept., 1956), p. 531.

[24] *Ibid.*, p. 529.

[25] Pierre Batiffol, *History of the Roman Breviary*, trans. Atwell Baylay (New York: Longmans, Green and Co., 1912), p. 172, note 1.

[26] William J. O'Shea, S.S., *The Worship of the Church* (London: Darton, Longman and Todd, 1960), p. 318.

[27] *Ibid.*, p. 357.

[28] van Dijk, *The Origins*, p. 360.

[29] *Ibid.*, p. 366.

[30] O'Shea, *op. cit*,. p. 133.

Liturgical piety of the people until the modern liturgical revival. Such an emphasis would be impossible if it did not have a Eucharistic piety to build on, and the Franciscans are responsible in great part for this.

History witnesses that the Friars had tried to bring Christ to the people by the Liturgy. Their liturgical reform was one means. St. Francis had chided Brother Leo for delaying Mass with private devotion, fearing that those who "assist at your Mass may grow weary of waiting for you." This fear that the people and even the Friars themselves would lose the spirit of prayer by a burdensome and lengthy liturgy was one of the motives for its reform. That at least this much was achieved is proven by the complaint of a bishop at the Council of Lyons in 1274 that the people were abandoning their own parish and monastic churches, to flock to Mass at the Franciscan Churches. Knowledge of the nature of the Liturgy, and participation by the laity have been a long time in coming but it would have taken longer, had not the Franciscans done some of the ground work.[31]

The Liturgy, after the influence of the Friars, was far better off than it had been before, but it was still not the focal point of a vital Christian life. It is regrettable that Christian Spirituality should have been divorced from the liturgy, but when bemoaning that fact, we cannot forget that there *was* a Christian Spirituality which, with the Franciscans, remained Christo-centric.

> An order like that of the friars is, of course, neither an order of monks nor a society of the modern kind. The Friars Minor followed the mind of St. Francis of Assisi and would have been miscast in the monastic role of Cluny, Citeaux, Maria Laach, or Solesmes. Naturally, working among the lowly—and then illiterate people of the city, Francis' beloved poor, the friars had pity on them and gave them those devotions which appealed to them and they could understand: the stations, the agony of Christ, His five wounds, the Sorrowful Mother, His Holy Name, the crib—for these are typically Franciscan devotions and were the glory of the late middle ages.[32]

Today the two currents, Liturgy and Christo-centric Spirituality are being re-united, as they should be. This is being done by the Benedictine inspired revival of our day, and is an excellent opportunity for Franciscans to continue in the tradition which made today's accomplishments possible: the Franciscan Liturgical Reform of the Thirteenth Century.

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[31] John of Monte Corvino had his Chinese orphans, aged seven to eleven, singing the Divine Office. cf. Angelus De Marco, O.F.M., *Rome and the Vernacular*, (Westminster, Md., The Newman Press, 1961), pp. 55-58.

[32] H. A. Reinhold, "Dom Oda Casel," *Orate Fratres*, XXII (June, 1948), p. 367.

Continued from Page Two

hand, from beginning to end, was seized with the idea of making his sons preachers of divine wisdom. We cannot deny the truth of this. Bearing in mind the real relation between wisdom and love, we need not fear that either ideal will end in an un-balance. An apostle of divine Love must be possessed of the wisdom of the Cross, and a preacher of God's Wisdom will never forsake the Spirit of Love.

But what does this have to do with the life and mission of the Church today? First of all, we can (and must) say that divine Love is the life of the Church, while Wisdom gives form and direction to this life. The Holy Spirit is Himself the soul of the Church, and by His presence and impulse He vivifies every truly ecclesiastical activity. This is especially true of that activity most proper to the Church, her sacramental and eucharistic worship, because divine Love—the communion of us all in the body of Christ—is the *res* of this sacrament. On the other hand, the Incarnate Word never ceases to give, maintain, and perfect the ecclesiastical order which is the work of Wisdom. In other words, the Church's constitution is perfected by Wisdom, while her life and activity have their source in Love. Jesus Christ and the Holy Spirit, His Holy Spirit, are with and in the Church today. They are with and in us as we offer together this Mass, in which the entire mystery of the Church, her order and her life, are made symbolically, but really, present.

It seems quite significant that the collects for the feasts of both our Holy Fathers begin with the phrase, "*Deus, qui Ecclesiam tuam. . . .*" This might be interpreted as a certain sign that St. Francis and St. Dominic, who can be known through one another, have been given to the Church. We are, all of us, first and last, sons of the Church.

And what is the mind of the Church today? Our Holy Father, Pope John XXIII, expressed it in stating the goals of the coming ecumenical Council: that her faith be developed, and that her life and discipline be renewed. The Spouse of Christ must be adorned as a bride for her husband. She must be a glorous Church, "not having spot or wrinkle or any such thing, but . . . holy and without blemish" (Eph. 5:27). The sons of St. Francis and St. Dominic must play their roles in this Council of the Church, because the unity of all men in the Mystical Body of Christ is at stake. We must be, as our Fathers were, in the service of the Church. "We are to practice the truth in love, and so grow up in all things, in him who is the head, Christ" (Eph. 4:15).

The Divine Maternity and Created Actuation

by

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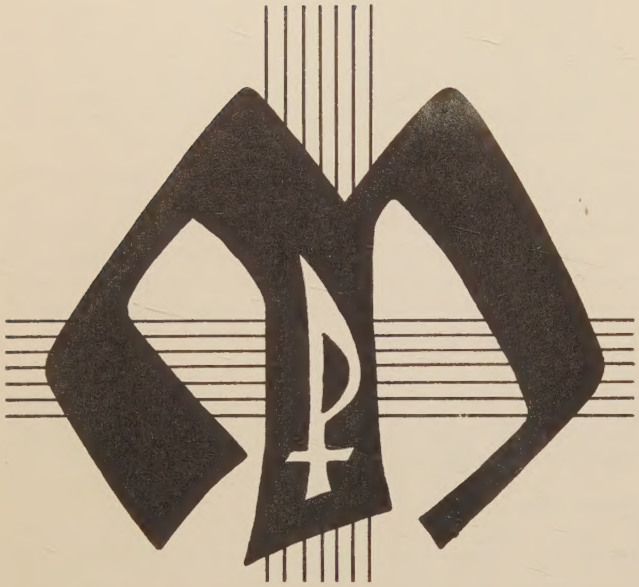

The preceding issue of *Interest* presented a treatment of the Fundamental Principle in Mariology, the Magisterial pronouncements pertinent to the problem, and the proposed solution.[1] We should now like to support this solution that the Divine Maternity is the Fundamental Principle of Mariology with further theological reflections.

The reader may recall that the fundamental principle of any science should provide the key, as it were, to the orderly presentation of that science. The predominant opinion of Mariologists is that the Divine Maternity is the principle which best guides us in our understanding of Mary's place in the Divine Economy. There remains, however, a lively controversy on this matter. Often enough, theologians propose other principles in their desire to achieve a greater unity in explaining the connection between the Divine Maternity and Mary's other prerogatives.

It is obvious that words are lacking fully to articulate ideas on the ineffable relation of Mary's creatural Motherhood to the Person of her Son. Divine Revelation tells us that Mary is the Mother of God, that Our Lord, the Second Person of the Blessed Trinity, really is her Son. But we have no assurance of Revelation when we attempt to describe the relationship between Mary and God the Father. Father Van Ackeren, S.J., in a study of the Divine Maternity, states the not uncommon position that the touchstone for this Mystery lies in Mary's relation to God the Father. This relation is called a formal creatural assimilation to the Fecundity of the Father. After reviewing various theories which attempt to explain the essence of Mary's relation to God, he suggests that De la Taille's theory of "created actuation by Uncreated Act" might well apply in this case.[2]

The first section of this paper will examine the Divine Maternity as an image of the Divine Paternity of the Father. The analysis will be done in the light of De la Taille's theory of created actuation. The final section will suggest that the Divine Maternity, when seen as mirroring and actually possessing the Person of the Father, contains and explains all of Mary's prerogatives, especially her titles of Co-Redemptrix and Mediatrix.

The Divine Maternity, though creatural in nature, bears striking similarities to the Father's eternal generation of the Son. "While Mary is producing Jesus in his human nature the Father is producing him in his divine nature: for he does it in the *one* indivisible *now* of eternity to which all the fastflowing *nows* of time correspond." [3] To see the real presence of God the Father within this Motherhood is to discover the comprehensiveness of the Divine Maternity as a fundamental principle. It is the singular presence of God the Father which unites all Mary's prerogatives in the title *Mother of God.*

The Mystery

The Mystery of the Divine Maternity is this, that Mary "did not bring forth the human nature of Jesus, but Jesus according to his human nature . . . . nor is Mary the Mother of Jesus's human nature, but she is the Mother of the Person Jesus, the Mother of God." [4] In other words, Mary's relation to her Son is really analogous to the procession within the Blessed Trinity whereby the Father generates the Son. It is not that God the Father permitted some relationship between the Son and the Virgin Mary whereby she might be called "Mother" for lack of a better description. "If anyone says that the glorious, ever-Virgin Mary is not the Mother of God in a true sense, but only by a misuse of language . . . let such a one be anathema." [5]

The Divine Motherhood is a wholly singular communication of Trinitarian life giving Mary a distinct and elevated relation to her Son. This, of necessity, demands a unique relation to God the Father. We would

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[1] Stephen C. Doyle, O.F.M., "The Fundamental Principle of Mariology," *Interest,* Vol. I, No. 3 (Summer, 1961), 21-25.

[2] Gerald Van Ackeren, S.J., "Mary's Divine Motherhood," *Mariology,* ed. by Juniper B. Carol, O.F.M., Vol. II (Milwaukee: The Bruce Publishing Company, 1957) 177-227.

[3] C.X.J.M. Friethoff, O.P., *A Complete Mariology,* trans. by a Religious of the Retreat of the Sacred Heart (London: Blackfriars Publications, 1958), p. 12.

[4] *Ibid.*, p. 10.

[5] Second Council of Constantinople, 553, *Anathematisms of the Three Chapters,* 6; Denzinger-Bannwart 218. This translation, and all other translations from DB, can be found in *The Church Teaches,* ed. by John F. Clarkson, S.J., *et al.* (St. Louis: B. Herder Book Co., 1955). Exceptions to this will be noted.

here describe Mary's relation to the Father as a formal creatural assimilation to His Fecundity. What does this mean—a formal creatural assimilation to the Fecundity of the Father? It means that for the Son to be Mary's Son and not a merely "adopted" Child, God effects in her a supernatural reality— a supernatural reality in virtue of which the Father generates the Son in her very Motherhood.

In virtue of the Hypostatic Union, the marvelous human nature of the Mother Mary brings forth a Divine Person Incarnate. Indeed, the human nature of the Mother cannot have any part in the generation of the Son by the Father, although it does truly cooperate and is made to cooperate in the work of the Incarnation. But we may not conclude that the humanity of the Mother remains outside this generation.[6]

We cannot say that the Son proceeds from Mary as He proceeds from the Father. On the other hand, the Mystery that this Divine Person proceeds from her at all, seems to require that she be united to the Father in a special way. Not only is Mary's Motherhood a created reflection of the eternal procession of the Son from the Father, but we would here advance what we believe is more fundamental: God the Father gives Himself personally to Mary, so that in possessing the Father she possesses His Son as her own Son.

We maintain that the union which Mary has with the Father is a union of possession. Later in the paper this idea will find its expression in terms of De la Taille's celebrated "created actuation by Uncreated Act." For the present, let it suffice to say that a mother "gives of her own" in the bearing of her child, and Mary possesses God the Father "as her own"—not as a partner but as another self. Mary is not the spouse of the Father; rather she possesses the Father. Thus, the Father's Son is her Son.

Mary's possession of the Father is at once the foundation and the reality of the Divine Maternity. We shall endeavor to substantiate this by tracing, as it were, the image of the Father in this ineffable Maternity. From the image it is but a short step to His real presence. The French theologian, Maurice De la Taille, S.J., provides us with ample justification for asserting the actual presence of the Father. Perè De la Taille's theory of "created actuation by Uncreated Act" has stirred theologians to re-examine the Mysteries of supernatural union with God. Although the theory was not developed to explain the Divine Maternity, its application in this regard will not only illumine and broaden the Mystery of Mary's Motherhood, but will provide a solid argument for the theory itself.

The Image of God the Father

This section traces the image of God the Father within the Divine Maternity. We express the matter in this way to denote what might be called a one-to-one correspondence between certain characteristics of Mary's Motherhood and the Paternity of God the Father. As a matter of fact, these marked similarities go far toward illustrating the actual presence of the Father, but clarity of presentation warrants a more cautious approach.

Mary and the Father have this in common: Jesus is their Son. St. Cyril of Alexandria, in his doctrinal letter read at the Council of Ephesus, explains clearly and emphatically the truth of that exalted Motherhood.

> It was not that first an ordinary human being was born of the Holy Virgin, and then the Word descended upon that man; but in virtue of the union He is said to have undergone birth according to the flesh from His mother's womb, since He claims as His own birth, the generation of his own flesh.[7]

St. Cyril proceeds to triumph over Nestorius with the rallying cry of orthodoxy—Mary is *Theotokos*! The Holy Fathers of the Church "have not hesitated to call the holy Virgin Mother of God." [8] Realizing the exalted reality of the Divine Maternity for what it is, we are completely correct in describing it as the generation of the Second Person of the Blessed Trinity by a creature. It is the image of the Father which is veiled in this creatural generation which belongs to Mary, for as we know, *only the Father generates the Son.*

One might object that this is stretching a point and insist that fatherhood within the Blessed Trinity is entirely different from motherhood among creatures. However, if this objection were valid, we would be totally ignorant of God's interior life. The truth is that Our Lord taught us about the Trinity in the familiar terms of parenthood. Christ revealed His relation to the First Person of the Trinity as a relationship of Father to Son based on generation. This very fact demands that creatural parenthood be analogous to the eternal generation of the Son by the Father.

Generation

To avoid the impression that this is a play on words, we must move closer to the Mystery and view it precisely as the generation of the Son. "Generation" is essential to any real parent-offspring relation, whether we speak of plants, animals, men, or *salva reverentia* the Divine Persons. The term, generation, is commonly defined as "the origin of a living being from a joined and living principle with a likeness of nature." [9] To avoid the inconvenience of constant referral to the definition, we suggest that it be thought of in a general way as "to bring forth offspring."

A truth which must be preserved is that no creature could ever possess a divine attribute: only the Father generates the Son. The truth, however, which we are attempting to understand is the revealed Mystery that Mary does generate the Son in some way. "But when the fullness of time came, God sent his Son, born of a woman, born under the law. . . ." [10] In virtue of this generation Mary mirrors the Father in a singular manner. The Father and Mary have the same Son. The

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[6] Father Emile Mersch, S.J., recognizes a similar paradox in treating of the *spiration* of the Holy Spirit by the human nature of Christ. Cf. *The Theology of the Mystical Body*, trans. by Cyril Vollert, S.J. (St. Louis: Herder Book Co., 1951), p. 428.

[7] Cf. Mansi, IV, 890; also Van Ackeren, *op. cit.*, p. 193.

[8] *Ibid.*, 891.

[9] Ad. Tanquerey, *Synopsis Theologiae Dogmaticae*, Vol. II, revised by R. De Geoffre (Tournai: Desclée and Co., 1949), p. 396; our trans.

[10] *Galatians* 4, 4.

image of the Father in the Divine Maternity is already perceptible. Because some aspects of the unique generation of the Son by the Father are seen in Mary's Motherhood, we conclude to a more certain and more graphic image of the Father in the Divine Maternity. What are some of these similar aspects?

God, as stated previously, revealed the Trinitarian processions in a certain way. Our limited understanding of God's life *ad intra* is based upon the fact that creatural parenthood is really analogous to Uncreated Fatherhood. Creatural generation is an imitation, however faint, of Trinitarian generation. The First Person of the Blessed Trinity is Father in an absolute sense; He does not proceed from another person. The Second Person proceeds from the Father alone; the Father begets the Son. In this generation the Son receives nothing except His very Self; He is begotten not made. We may not say that the Father causes the Son to be, because the Father is God and the Son is God.

Looking to Mary to find comparable qualifications in her relationship to her Son, we certainly do not find motherhood in the absolute sense we have mentioned. Mary herself is a creature born of earthly parents. However in the truth that Mary is both Virgin and Mother we do see that she *alone* is parent to Our Lord. We further realize that, like the Father, the Mother does not make the Person of the Son. She is His Mother, yes, but we may not say that she causes the Son to be. Rather He is God her Creator. The Mother of God is *Mater Creatoris*. The Mother of God, then, is Christ's sole parent on earth and in giving Him birth she adds nothing to His eternal, infinite perfection as God. How close this is to the role of the Father! The image of the Father in the Divine Maternity is now clearly discernible.

Priority

The common note of "priority" focuses, even more sharply, the Father's image in Mary. Generation involves primarily a relation of origin, not union. "This relation [the Divine Maternity] is not a relation of union, but of origin, even of opposition." [11] With God the Father and with Mary, we have the unique circumstance that the Son gains nothing from His origin which He does not already possess in His Divine Nature.

The Paternal image we speak of here may be called a mysterious type of "priority." This priority certainly belongs to the Father, and it seems that the same priority applies to Mary in a creatural way. It is precisely because generation fundamentally involves a relation of origin, not union, that the Person who is the Son is distinct from the Person who is the Father. In so far as the Son comes from the Father, we say that the Father comes before the Son. The Father is prior to the Son in that He is the Eternal Principle of that Person. However, because each Person is identical with the one Divine Nature They are Co-eternal and Co-equal. The Father is prior to the Son only in the mysterious sense that He is *Father*.

It may indeed sound strange to say that Mary enjoys the same, mysterious priority over the Son. We immediately qualify this. She is a human person and infinitely inferior, if you will, to the Divine Person Who is her Son. Her Motherhood is a created motherhood and, needless to say, everything about Mary is subsequent to the creative action of God. This is even true when we consider God's eternal plan. Mary is for her Son, and not the other way around. Her Motherhood is *propter Filium,* that is, in the plan of God Mary is in all respects subsequent to the Incarnation. But it seems undeniable that Mary has a creatural participation in the mysterious priority of the Father in this—the Son comes from her by maternal generation. As in the case of the Father's eternal generation, Mary is prior to the Son only in the mysterious sense that she is really *Mother*.

The total image of the Father in Mary's Motherhood is nearly complete. The final similarity looks to the very center of the Mystery—the union of the divine and human nature in the Person of the Son. It is significant that with Mary and the Father, the generation of the Son is modified respectively by the Uncreated Nature of the Father and the created nature of the Mother. "Only the Eternal Father and Mary have generated the same eternal Person, He according to His divine nature, she according to His human nature."[12]

The Father and Mary both beget the Son, and as the Father shares His Own Divine Nature with the Son, Mary gives Him a human nature. Since the generation is according to nature in each instance, the Father and the Son are distinct but not separate, whereas Mary and the Son are distinct and separate. The generation of the Son by the Father and Mary is the origin of a living being from a joined and living principle *in the likeness of nature*. This generation by the Father and Mary is the origin of the Hypostatic

[11] Father Van Ackeren is here referring to the very important point made by M.-J. Nicolas, O.P., *Le concept intégral de maternité divine,* in *Revue Thomiste,* Vol. 42, 1937, p. 241. Cf. Van Ackeren, *op. cit.*, p. 215.

[12] Van Ackeren, *op. cit.,* p.215.

Union—the union of the Divine and human natures in one Divine Person—the Son. God willed to give the Son to Mary as her own Son. "He willed to give Him to her in such a manner that He is by nature one and the same Son of God the Father and of the Virgin."[13]

The Presence of the Father

We have attempted to introduce the reader to the actual presence of God the Father in the Divine Maternity. Our method has been to use the "image of the Father" as a literary vehicle, in much the same way as a motion picture director might focus his camera on a moving shadow rather than on the character who is moving. In this way we have stressed the fact that certain unique characteristics of the eternal generation of the Son by the Father are really found in Mary's Motherhood, however analogous these representations might be. These lineaments of the Father belong to Mary as her own, just as a shadow belongs to the surface on which the silhouette appears—or just as a motion picture belongs to the screen on which it is projected. However awkward these examples might be, they illustrate how the Father's Son can be *Mary's own Son.*

We now turn our attention to the immediate presence of the Father in this Motherhood which belongs to Our Lady. If Mary is *Sancta Dei Genitrix,* that means she generates God. She is the created principle of her Creator: *genuisti qui te fecit.* These truths, at first glance, seem to require that Mary be divine; only the Father is principle of the Son as Person. However, for Mary to "give of her own" in giving birth to a Divine Person, and that is what maternal generation entails, it suffices that God give Himself to Mary "as her Own."

We must say that Our Lord's human nature and Mary's Maternity are both related to the Person of the Son in an exceptional way. In turn, it is a matter of faith that Christ as Man is the natural Son of the Father. The Possessor of this created nature as such is the Only Begotten of the Father. It is not, then, improper to say that Our Lord's earthly generation from Mary is a created participation in the eternal generation by the Father. The Father is always generating the Son in the ever-present *now* of eternity, and would we say that the Father is not generating the Son in the time between the Annunciation and the Nativity? No, the Father is present in the generation of the Son, and that is why Mary possesses the Father in her Maternity. That is why we see the image of the Father, because as a matter of fact the Father is actually present.

> As the human nature of Christ is elevated and united to the Word in a substantial union by the communication of the *Esse Verbi* to the humanity, so *analogously in the accidental order,* the *foundation* of Mary's human *motherhood* is elevated and assimilated to the Father by the communication of His fecundity. Such communication is necessary, not that she be a mother, but *to be Mother of the Father's divine Son.* It gives her the Father's Son as her own Son.[14]

We could continue to speak about Mary's relation to the Father in the dual terms of image and actual presence, but there is no need. It is now evident that we have De la Taille's theory of "created actuation by Uncreated Act." De la Taille's theory aptly describes the reality of which we have been speaking. The image of the Father in the Divine Maternity is De la Taille's "created actuation." To understand better the subsequent development of the paper, a brief explanation of the theory is apposite.

Created Actuation by Uncreated Act

In 1928, the French theologian Maurice De la Taille published a remarkable article outlining his theory of "created actuation by Uncreated Act."[15] In it Perè De la Taille classified three instances of supernatural union with God as being "created actuation by Uncreated Act." These three are: The Hypostatic Union, Sanctifying Grace, and the *lumen gloriae.*[16] According to De la Taille, whenever God joins Himself to a creature in a specifically supernatural manner the primary consideration must be the immediate presence of God, Uncreated Act. Subordinate to this is the *change* effected in the creature now united to God. This change in the creature is called "created actuation."

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[13] Pope Pius IX, the Encyclical *Ineffabilis Deus,* Dec. 8, 1954; trans. by Dominic J. Unger, O.F.M. Cap.: *Mary Immaculate—Translation of the Bull Ineffabilis Deus of Pope Pius IX* (Paterson: St. Anthony Guild Press, 1946) p. 2.

[14] Van Ackeren, *op. cit.,* p. 215.

[15] De la Taille's presentation of his theory is contained mainly in two articles. Father Cyril Vollert, S.J., has given substantial impetus to speculation on this subject with his translations: "The Hypostatic Union and Created Actuation by Uncreated Act." *Readings in Philosophy and Theology* (West Baden, Ind.: West Baden Press, 1952). A quote from the Editors Note to this booklet outlines the contents, and will suffice for a historical survey.

"The first essay, "The Schoolmen," was first given as a paper at the 1925 Session of the Summer School of Catholic Studies, held at the University of Cambridge, and was printed as part of the volume, *The Incarnation,* edited by Father C. Lattey, S.J. In it Father de la Taille gives perhaps the neatest English summary of the Capreolus-Billot theory of the hypostatic union, adding a very brief discussion of created actuation by uncreated act in Christ. The second essay, "Actuation créé par acte incréé," which appeared in *Recherches de Science Religieuse* in 1928, and the third, "Etretien amical d'Eudoxe et de Palaméde sur la grâce d'union," which appeared in Revue Apologétique in 1929, treat created actuation more at length."

There has been much written on De la Taille in English language periodicals, and we would recommend one particularly thorough commentary to make a beginning: P. De Letter, S.J., "Created Actuation by the Uncreated Act: Difficulties and Answers," *Theological Studies,* Vol. 18 (1957), pp. 60-92.

[16] Cf. De la Taille, "Dialogue on the Grace of Union," Vollert's translation, *op. cit.,* p. 66. Palamedes (De la Taille) offers this rebuttal to Eudoxius:

"Pal. If you mean that no one has ever used the expression I employ, created actuation by uncreated Act, that is quite possible, though I must confess that I have not enough erudition to claim it is so. What difference does that make? This brief formula suits me; it enables me to class under the same genus various realities in which is verified, though in a different degree, the possession of the Godhead by the creature; a possession in which I cannot but recognize the actuation of a receptive capacity, and consequently of what was previously in potentiality, so that in this actuation I cannot overlook the presence of something else than what is uncreated."

The creature in union with Uncreated Act is changed by that fact alone. When God unites a creature immediately to Himself, Uncreated Act, this actual presence of God is enjoyed by the creature *in a creatural way*. The creature is changed, not God, Who is immutable. That change is a reality in itself, and it is a created reality. Something has happened, and that "happening" cannot be ascribed to Uncreated Act. What has happened is the "union." The union itself, viewed from the point of the creature united, is a new bit of creation. It is the created actuation implied in the supernatural immediacy of Uncreated Act.

Mary's Motherhood joins her in a unique and extraordinary union with her Son, and through the Son to a union with the Father. "The Divine Motherhood is a relation of origin founded upon a supernatural reality which stands midway between two orders of union with God, namely the Hypostatic Union and the accidental, intentional union realized through sanctifying grace."[17] The Divine Maternity reveals a supernatural union with God beyond that realized by sanctifying grace. It seems best described as a union with God derived from Mary's exalted elevation to the Hypostatic Order.

In addition to the three instances where De la Taille's theory is applicable, we maintain that the Divine Maternity provides another instance and the least controversial application of this theory. We have applied the two-fold realities of *image* and *actual presence* to the Divine Maternity. The image is created actuation. The actual presence is Uncreated Act. Every application of "created actuation by Uncreated Act" requires this double approach. Christ's "Grace of Union" is a created actuation; it is His creatural participation in the Holiness of His Divine Nature. Sanctifying Grace is a created actuation; it is our creatural participation in the Divine Life which is given to us as Uncreated Grace—the Indwelling of the Blessed Trinity. The *lumen gloriae* is a created actuation; it is the created participation in God's knowledge of Himself which is given to us as Uncreated Knowledge—Beatific Vision.

Mary's Motherhood can be understood as the created actuation subordinate to the immediate presence of God the Father—Uncreated Act. For Mary to generate the Son in a way which is at once real and creatural, is is necessary and sufficient that God, as Father of the Son, unite Himself to Mary immediately. The immediate presence of God as Father is certainly the supernatural possession of Uncreated Act; and a new created reality, created actuation, belongs to Mary by that fact alone. Call it what you will; a formal creatural assimilation to the Fecundity of the Father, created actuation, or the image of the Father. It consists in nothing but the possession of the Father—Uncreated Act. This possession of God as Father is a new reality which has belonged to Mary since her *Fiat*. With this created actuation Mary possesses the Father's Son as her own.

In the fictitious "Dialogue" wherein Perè De la Taille defends his theory, Palamedes (De la Taille) has mystified his antagonist, Eudoxius. The latter cannot see past the shortcomings of the presentation. He concludes that "We shall never come to an understanding." Palamedes returns, "So much the better, my dear friend; for perhaps we shall have the pleasure of discussing the question again some time."[18] It is with the same sentiments that we terminate this aspect of our discussion. A few remarks are in order on the broadened comprehensiveness of the Divine Maternity when seen in light of Mary's assimilation to the Fecundity of the Father. To grasp, however fleetingly, Mary's possession of the Father is at once to penetrate more deeply the Mystery of the Divine Maternity.

Co-Redemptrix and Mediatrix

How does the Divine Maternity "contain" Mary's other prerogatives? How can we say that her titles of Co-Redemptrix and Mediatrix are basically *maternal?* Once again the solution is by seeing in her Maternity the image and presence of God the Father. It is a principle in Catholic Theology that in the Blessed Trinity the distinction between the Persons rests completely in Their mutual relations. In other words, anything which is not *Paternal* must be attributed to the Three Persons in common.[19] Everything attributed to the Father as such must be Paternal. Since Mary not only mirrors but actually possesses the Father in her Maternity, it seems necessary that everything attributed to her must be *maternal*. Such attribution demonstrates that her titles of Co-Redemptrix and Mediatrix are contained in and flow from her Maternity.

Mary's own proper sacrifice at Calvary was accepted by God in what is called the objective Redemption. She is called "Co-Redemptrix" on this account. Again, grace for our subjective Redemption comes to us through Mary. In this office she is known as "Mediatrix" of All Graces. There is a problem here which reduces to this: "For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time."[20] In light of this revelation, what does it mean to say that Mary's own proper sacrifice was accepted by God in the objective Redemption? What does it mean to say that grace comes through her for our subjective Redemption?

The problem frequently poses itself as a dilemma because we insist upon viewing it in the order of efficient causality. If God is the total cause of our Redemption through the Incarnate Son, the "one Mediator between God and men," then Mary's influence cannot be causal in the strict sense. However, to "parallel" her complete maternal influence to the revealed role of the Father is immediately to remove the question from the order of efficient causality. The Father, as a distinct Person, does not exercise causality.

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[17] Gerald Van Ackeren, S.J., "Does the Divine Maternity Formally Sanctify Mary's Soul?" *Marian Studies,* Vol. VI (1955); Proceedings of the Sixth National Convention of the Mariological Society of America held in St. Louis, Mo., on January 3 and 4, 1955; p. 85.

[18] "Dialogue on the Grace of Union," *op. cit.,* p. 76.

[19] The Council of Florence, 1438-45, *Decree for the Jacobites,* DB 703: "These three persons are one God, not three gods; for the three persons have one substance, one essence, one nature, one divinity, one immensity, one eternity. And everything is one where there is no distinction by relative opposition."

[20] *I Timothy* 2, 5.

It is revealed that the Father generates the Son; He does not cause the Son. This generation applies to the Son, but what influence does the Father exercise over men? It is Catholic doctrine that all efficient causality must be referred to the Three Persons in common: "If anyone says that creation or any other extrinsic operation is proper to one divine person in such a way that it is not one and undivided and common to all three persons: let such a one be anathema."[21] When we prescind from the question of efficient causality, we find an area of positive likeness in the revealed roles of Mary and the Father. In the following texts we see the remarkable parallelism which exists between the influence of the Father and the influence of Mary.

Scripture tells us that the Father influenced our Redemption: "For God so loved the world that He gave his only-begotten Son, that those who believe in Him may not perish, but may have life everlasting."[22] The Church teaches with regard to the Mother that,

> As she suffered and almost died together with her suffering and dying Son, so she surrendered her mother's rights over her Son for the salvation of the human race. And to satisfy the justice of God she sacrificed her Son, as well as she could, so that it may justly be said that she together with Christ has redeemed the human race.[23]

Our Lord teaches about His Father that "No one can come to me unless the Father who sent me draw him, and I will raise him on the last day."[24] The Church teaches about the Mother that,

> . . . by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of God's mercies; "for grace and truth came by Jesus Christ." Thus, as no man goes to the Father but by the Son, so no one goes to Christ except through His Mother.[25]

The comparison of these teachings provides a fundamental perspective in which to view Our Lady's role in the birth of her Son, in His Sacrifice, and in the application of His merits to the souls of her spiritual children. In all this Mary exhibits the unique initiative which is everywhere attributed to God the Father. This is only reasonable if Mary possesses the Father —in a creatural manner. Thus, all of Mary's supernatural influence is the manifestation of her Maternity, and since her Maternity is the created image of the eternal Father, this initiative is eminently real without being causal.

Conclusion

It does indeed seem strange to speak of Mary in a Trinitarian context. We must continually qualify our statements because Trinitarian terminology applies only to the Godhead, not to the creature. Pope Pius XII has cautioned us in this matter to "beware of teachings that lack foundation and that, by misuse of words, exceed the bounds of truth."[26] But the Holy Father goes on to warn us not to be narrow-minded when we consider "that unique, completely exalted, indeed almost divine dignity of the Mother of God which the Angelic Doctor teaches we must attribute to her 'by reason of the infinite good which is God.' "[27]

The Divine Maternity is a mystery because Mary's Son is God and Man. A mistake in reference to the Maternity inevitably leads to an error concerning the Hypostatic Union.

> From Ephesus in 431 to the present day, "*Hagia Maria Theotokos,*" heralded by the Fathers of the fourth century, has proved to be one of the great touchstones of Christian orthodoxy. It demands faith in the true human nature of Christ; otherwise Mary would not be a real mother. It is a confession of the divinity of Mary's Son; otherwise Mary would not be truly the Mother of God.[28]

We are brought face to face with the legitimate *refugium in mysterium* which ultimately confronts every believer who contemplates the Mystery of the Mother of God. Mary remains more a subject for prayerful reflection than for theological analysis. But we should not on that account waver in our efforts to understand the wonder of the Divine Maternity. "It is, nevertheless, true that if human reason, with faith as its guiding light, inquires earnestly, devoutly, and circumspectly, it does reach, by God's generosity, some understanding of mysteries, and that a most profitable one."[29]

In our insistence that God the Father is present to Mary, we stress the Divinity of her Son. In stating that Mary possesses the Father in a creatural way, we emphasize the humanity of her Son. "We have, in our own intelligence and imagination, to avoid each of the opposing departures from the central truth into one or other of which men are bound to fall when they lose their balance on the knife-edge of orthodoxy."[30] We have offered constant qualification of our statements in order to preserve the Mystery upon which everything is based, the Mystery of the Incarnation.

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[21] Although this anathema is taken from an un-official and incomplete *Schema* prepared for the Vatican Council, 1869-1870, it does reflect Catholic belief in a most authoritative way. The truth envisaged is implicit in the citation from the Council of Florence, quoted in our note 19. The Vatican Council reference is found in the *Collectio Lacensis,* VII, 565; the translation is from *The Church Teaches, op. cit.,* p. 138.

[22] *John* 3, 16.

[23] Pope Benedict XV, the Apostolic Letter *Inter Sodalicia,* March 22, 1918; DB 1978, note 2.

[24] *John* 6, 44.

[25] Pope Leo XIII, the Encyclical *Octobri Mense,* Sept. 22, 1891; DB 1940a; Scripture cited is Jn. 1, 17; available in *Papal Documents on Mary,* compiled and arranged by William J. Doheny, C.S.C., and Joseph P. Kelly (Milwaukee: The Bruce Publishing Co., 1954), p. 56.

[26] Pope Pius XII, the Encyclical *Ad Coeli Reginam,* Oct. 11, 1954, *A.A.S.,* 46 (1954), 637; NCWC translation, p. 11.

[27] *Ibid.;* the Holy Father herein quotes St. Thomas, *ST,* I, a 25, a 6, ad 4.

[28] Van Ackeren, "Mary's Divine Motherhood," *op. cit.,* p. 193.

[29] The Vatican Council, *Apostolic Constitution on the Catholic Faith,* Chapter 4; DB 1796.

[30] Dom Aelred Graham, O.S.B., "The Person and Teaching of Our Lord Jesus Christ," *A Catholic Commentary on Holy Scripture,* ed. by Dom Bernard Orchard, *et. al.* (New York: Thomas Nelson & Sons, 1953), section 617b.

POPE PIUS XII

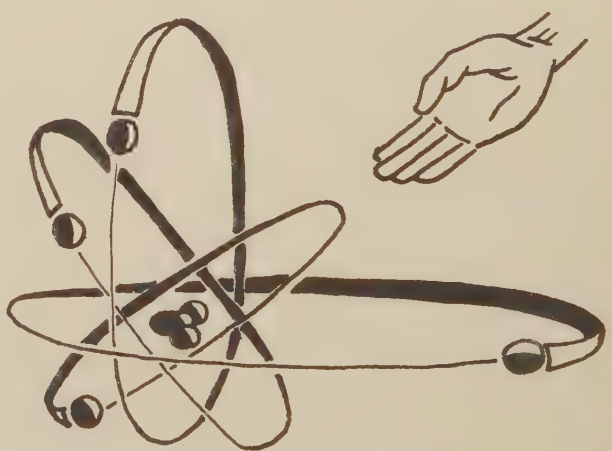
AND THE MORALITY OF MODERN WAR

An analysis of Papal statements and the changing concept of war, by Vincent de Paul Cushing, O.F.M.

The resumption of nuclear testing, the flaring up of the Berlin crisis, the progressive deterioration in East-West relations—all give witness to a serious problem that confronts mankind: modern war. It would be a brave and foolhardy man who could dismiss this problem with a shrug of his shoulders; it would be an irresponsible man who refused to consider the problem in some of its more profound aspects. For the dedicated Christian there is the need for a moral evaluation of the problem of modern war. In a question of such great moment, whose unseen threads are stitched through the texture of every man's life, the primacy of moral evaluation is obvious. The Catholic finds his guidance in moral matters in the Natural Law and the teaching of the Church.

The Natural Law derives its principles from human nature as reflected and contemplated by human reason. In the fruitful tension which arises between unchanging human nature and the shifting sands of human history, the application of the principles of Natural Law undergoes a refinement, thereby yielding a greater precision. While it is true that the basic principles of Natural Law are permanently stabilized in man's unchanging nature, nevertheless the kaleidoscopic fabric of human acts makes the Natural Law a dynamic norm for judgment, insofar as the refinement of application of principles adds to the "articulated" matter of Natural Law. Thus, when a radically new method of conducting human affairs crops up, we must examine the new method precisely because it is *new*. Simultaneously, there must be an examination of our traditional principles that govern this particular event, noting any modification in application of principles that the nature of the new event might demand. In such fashion, morality exhibits its true inner life and also serves as a vehicle of eternal truth for every age. Thus, in our own age, new methods of waging war call the moralist to re-examine the application of traditional principles governing war.

In particular, the threat of Communism to subjugate the free world and the manner of rendering that threat effective call for a re-examination of the principles to ascertain what is moral in repelling such a threat. There is a two-fold dimension in the Communist position: First, Communism is basically an ideological thrust at the heart of Christian values, intent upon the destruction of those values. Communism is one of the few attempts in recorded history of an ideological power to attempt a cultural-philosophical revolution in the aftermath of military victory. In such a concept, war is not merely the military arm of politics, rather it is a mailed fist struck against the frontiers of civilization. This dimension of the Communist attack we might call the dimension of motivation. The second dimension is that of the instrumentality deemed effective to bring about the revolution in values. The instrumentality is modern warfare—atomic, biological, and chemical (ABC warfare). Within this context, too, conventional methods of waging war, relying heavily on brushfire wars and guerrilla warfare, merit attention. These two dimensions of the Communist threat have changed *the nature* of warfare. The quantitative increase in thermonuclear weaponry, biological, and chemical warfare, has



effected a qualitative change in war. Hence, a radically different manner of conducting human affairs has sprung up and demands a re-examination of the application of basic tenets of morality to new situations.

Nevertheless, the threat to our values is not restricted solely to the Communist camp. The manner of our response to the Communist ideology and weaponry will serve either to affirm or deny our belief and sincere acceptance of the values we propose to defend. As Christians we must consider the moral ramifications of modern war, specifically in reference to *our* response. The pell-mell activity and anxiety of daily survival in the nuclear age has shut out the urgent cry for a moral and Christian evaluation of war, with only scattered voices raised above the world confusion. Moral problems of great magnitude have arisen, which are neither easily nor glibly answered.

Basically, the question reduces itself to this: are the weapons which we propose to use in the defense of our Christian values consonant with those values?

The Second World War carried within it a second Industrial Revolution. The nuclear age was upon us, and in its train followed new problems and new responsibilities. Perhaps the foremost problem was and is modern warfare, a problem which has arisen from both history and technology. The free world is confronted by an enemy intent on destruction on every layer of civilized life. In the face of this threat our efforts turned to suitable defense measures: technology and nuclear weapons. The tremendous ability of technology to produce nuclear weapons, to elaborate on biological and chemical warfare has made itself felt in the areas of military policy, until policy itself has become a function of technology, guided and shaped by it.[1] With technological advances serving as the matrix of policy a mentality was born: the concept of massive retaliation—an iron-fisted notion that the security of our position is in direct proportion to our ability to utterly destroy the enemy. Precisely at this juncture the moral problem is cast into bold relief: are the means of defense moral?

To answer this question necessitates, first, an understanding of self-defense and the use of weapons. Secondly, because the problem is contemporary, we must see what bearing Pope Pius' pronouncements and interpretations of Natural Law have had on warfare. Thirdly, there is a need to re-examine the principles of war and the concept of defensive war in the light of present crises. Fourthly, what programs offer a moral solution to the maintenance and defense of Christian values? Lastly, we will consider two schools of thought which seem to be beyond the outer limits of morality in answering this problem.

The Use of Weapons

Let us first consider the moral principles governing the use of any weapon, including atomic, biological, and chemical. In general, the following points seem valid: First, the use of a weapon or any *kind* of weapon is, *per se,* a morally indifferent act. The morality is derived from the target, its nature, and its size.[2] This means that the licit use of a weapon depends on whether the target can be legitimately attacked. The legitimacy of attack will be in proportion to the role the target plays in the prosecution of the war. Secondly, the nature of the target and its size will determine what *kind* of weapon might be used in the attack, insofar as the attacker can morally accommodate himself to this demand. For example, to employ a large nuclear device to destroy a relatively small target in a populous area would normally be immoral, because of the *unnecessary* slaughter of great numbers of non-combatants.

Basic to this argument is an understanding of legitimate self-defense. In brief, when a person is attacked unjustly, he may repel that attack with as much violence as is necessary to do so. By the same token, a moral person, a nation, may defend itself by proportionately violent means when subject to unjust attack. This right, however, is not an absolute right, being subject to two important limitations. The first limitation is this: the *direct* killing of any innocent human is intrinsically evil and can never be justified. Undoubtedly, a direct attack on a legitimate target will often result in the death of the innocent, but the innocent can never be attacked directly along with the guilty or as a means of getting at the guilty. In the case of war, the innocent are the non-combatants. Fr. John Ford, S.J. outlines the principle and describes non-combatants as follows:

> Catholic teaching has been unanimous for long centuries in declaring that it is never permitted to directly kill non-combatants in wartime. Why? Because they are innocent. That is, they are innocent of the violent and destructive action of war, or of any close participation in the destructive action of war. It is such participation *alone* that would make them legitimate targets of violent repression themselves.[3]

Secondly, violence must be in proportion to what is necessary to protect one's rights. Thus, enemy military installations, transportation centers, factories, and communication centers may be attacked with as much violence as necessary to render them ineffective—but not residential areas around them. In reference to atomic, biological, and chemical warfare, Pius XII pointed out that such weapons can injure not only those who are its immediate victims but also their offspring.[4] In such instances, the intended good must morally outweigh such results as fallout, polluted water supply, and rampant disease. The Pope spoke as follows; outlining the conditions for ABC warfare:

> Every effort must be made and every means taken to avoid it, (ABC warfare) with the aid of international covenants, or to set limits to its use precise enough so that its effects will be confined to the strict exigencies of defense. In any case, when the employment of these means entails such an extension of evil that it entirely escapes from the control of man, its use ought to be rejected as immoral. Here it is no longer a question of defense against injustice and of the necessary safeguard of legitimate possessions, but of the annihilation, pure and simple, of all human life within its radius of action. This is not permitted on any account.[5]

If there is no limit to the violence unleashed, the act is immoral, because it is no longer concerned with self defense against the enemy as such.

It is likewise immoral to attempt to achieve victory by unleashing mass destruction against a nation in the hope of bringing about a "psychological capitulation," as was done, for example, to Japan at the close of the Second World War. In such instances there is a flagrant massacre of innocent people that is in no way justifiable. To achieve victory through fear and murder is moral blackmail.

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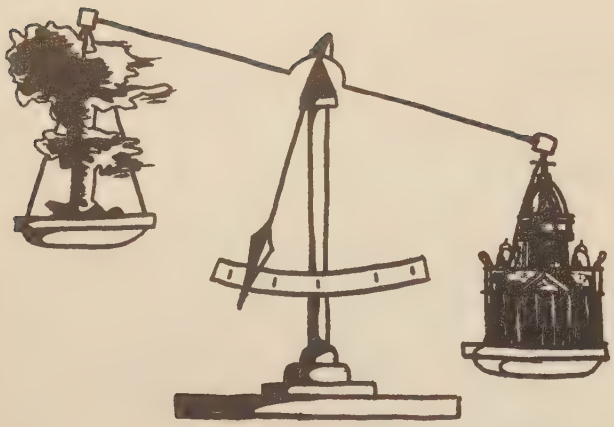
[1] John K. Moriarty, "Technology, Strategy, and National Military Policy," *Morality and Modern Warfare,* ed. William J. Nagle (Baltimore: Helicon Press, 1960), p. 35. This book is an excellent guide for any person seriously interested in the problem of nuclear warfare and morality.

[2] L. L. McReavy, "Conscience and the H-Bomb," *The Catholic World,* CLXXXVII (July, 1958), pp. 246-51. Fr. McReavy's article gives a brief, clear treatment of this basic question.

[3] John C. Ford, S.J., "The Hydrogen Bombing of Cities," *Morality and Modern Warfare,* p. 98.

[4] Pope Pius XII, "1954 Easter Message," *The Catholic Mind,* LII (June, 1954), 338-40.

[5] Pope Pius XII, "Allocution to Eighth Congress of the World Medical Association, September 30, 1954," *The Catholic Mind,* LIII (April, 1955), pp. 242-252.



Wars of Aggression

Pope Pius' statements make one important modification in the application of principles in reference to wars of aggression. Formerly, a nation might initiate a war to vindicate an injury, recuperate a possession, or restore the violated honor of a diplomat. In applying traditional principles to modern circumstances, the Pope concluded that wars of aggression could no longer be justified:

> There is a duty, besides, imposed on all, a duty which brooks no delay, no procrastination, no hesitation, no subterfuge: it is the duty to ban once and for all wars of aggression as legitimate solutions of international disputes and as a means toward realizing national aspirations.[6]

Fr. John Courtney Murray, S.J. seems correct in maintaining that this denial of *jus belli* to the sovereign judgments of a national state is a product of a two-fold consideration:[7] First, the immeasurably increased violence of war; and second, the need for a world community. Furthermore, except in strict self-defense, Atomic-Biological-Chemical warfare is explicitly proscribed in the 1954 Easter Message: "For our part, we will always endeavor to bring about, by means of international agreements, always in subordination however to the principle of legitimate self-defense, the effective proscription and banishment of atomic, biological and chemical warfare."[8]

Furthermore, the modern world has become a closely knit world, its unity based not so much on agreements between nations, but rather on the hard reality that one nation cannot act without other nations experiencing the effects of the acts. The common good of other nations may demand, therefore, that a violated nation suffer an injustice that is tolerable, rather than strike out at an aggressor with no reflection on what such a course of action might produce in the larger community of nations. Pope Pius XII spoke on this problem:

> It is not enough, therefore, to have to defend oneself against just any injustice, in order to justify resorting to the violent means of war. When the damages caused by war are not comparable to those of 'tolerated injustice' one may have a duty to 'suffer' the injustice.[9]

Cardinal Ottaviani held the same view about offensive wars as early as 1936. In the September, 1949, issue of *Blackfriars*[10] we find his excellent treatment of war, affording us an historical perspective of the changing circumstances of modern war. In reviewing the former justifying reasons for wars of aggression, Cardinal Ottaviani points out that such wars could be initiated only as a last resort, after proving the existence of a violated right, trying arbitration (although this was uncommon), and finally by employing arms by a juridical power. He goes on to note, however, that wars were not indulged in solely because one could justify this action, but because it seemed a reasonably successful measure to insure the well-being of society. However, when it comes to present circumstances—and this in 1936—he writes:

> . . . in relation to present conditions the principles enunciated do not seem to hold. They were meant, we should remember, to cover warfare of a special kind, that between mercenary armies, and not our mammoth warfare which sometimes entails the total downfall of nations at grips with each other; the principles, in fact, cannot be applied in the life of modern nations without doing serious damage to the peoples involved, and (leaving aside a question of a defensive war begun, under certain conditions, for the protection of the state from actual and unjust aggression) *no state is justified any longer in resorting to warfare when some right has not been given its full due.* . . . Principles indeed derive from and vary with the nature of things; the difference between war as it was and as we know it is precisely one of nature.[11]

Pius XII wrote within the framework of present events; and within those limits he realized that perhaps one of the greatest evils that has befallen modern man is war. To this end he proscribed wars of aggression, because they contain within them perhaps the most serious obstacles to any orderly striving for the salvation of man by God.

DEFENSIVE WARS

If war is one of the greatest evils that has confronted man, it must be avoided. But if avoiding war results in a peace not founded on truth and justice, then man must take up arms and fight against the tyranny that threatens to enslave him. Pope Pius realized this, of course. Hence, in his statements there is repeated reference made to the legitimacy of wars of self-defense. The Pope's greatest contribution in the theory of war lies in this: he has left us a refinement and modernization of the traditional principles that makes them applicable to the age we live in. In his statements we find a re-affirmation of the right to self defense, framed in the context of current events.

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[6] Pope Pius XII, "1944 Christmas Message," *ibid.*, XLIII (February, 1945), pp. 65-77.

[7] John C. Murray, S.J., "Theology and Modern War," *Morality and Modern Warfare,* pp. 75-77. The whole article should be carefully read, because it is perhaps one of the best available in English.

[8] Pope Pius XII, "1954 Easter Message," *The Catholic Mind,* LII (June, 1954), p. 439.

[9] Pope Pius XII, "Allocution to Sixteenth International Congress on Military Medicine, October 19, 1953," *ibid.,* LII (February, 1954), p. 49.

[10] Cardinal Ottaviani, "The Future of Offensive War," *Blackfriars,* XXX (September, 1949), pp. 415-420. This article is an adaptation from *Institutiones Juris Publici Ecclesiastici,* Vol. 1 (*Jus Publicum Internum*) Pars 1, Titulus iii. art. 3 (Relationes societatum perfectarum in statu conflictus) Principium 2. - Vatican Polyglot. 3rd Edition (1947) pp. 149-55. It first appeared in 1936.

[11] *Ibid.,* pp. 417-18.

Thus, in his 1948 Christmas message, he writes:

> A people threatened with an unjust aggression, or already its victim, may not remain passively indifferent, if it would think and act as befits Christians.[12]

Again in October, 1953:

> The community of nations must reckon with unprincipled criminals, who, in order to realize their ambitious plans are not afraid to unleash total war. That is the reason why other countries, if they wish to preserve their very existence and their most precious possessions, and unless they are prepared to accord free action to international criminals, have no alternative but to get ready for the day when they must defend themselves. This right to be prepared for self-defense cannot be denied, even in these days, to any state.[13]

An emphatic post-script was added to this sentiment three years later by the Pope, when the Hungarian Revolution was brutally crushed.

> Present-day conditions which find no counterpart in the past, should be clear to everyone. There is no longer room for doubt concerning aims and methods which rely on tanks, when these latter noisily crash over borders and sow death in order to force civilian people into a pattern they explicitly detest, when, destroying, as it were, the stages of possible negotiation and mediation, the threat is made of using atomic weapons to gain certain demands, be they justified or not. It is clear that in present circumstances there can be verified in a nation the situation wherein, every effort to avoid war being expended in vain, war—for effective self-defense and with the hope of favorable outcome against unjust attack—could not be considered unlawful.
>
> If therefore a body representative of the people and a government . . . in a moment of danger decides, by legitimate instruments of internal and external policy, on defensive precautions and carries out the plans which they consider necessary, it does not act immorally.[14]

A number of things are worthy of note in this statement; First, the Pope in no way limits the defensive preparation to conventional arms, although obviously aware of ABC weaponry. Secondly, he applies traditional moral principles to warfare. Thirdly, he realistically appreciates the communist threat to free nations, and virtually encourages those nations to prepare to fight the menace at their door. In substance, a defensive war, using atomic weapons, is allowable to repel injustice, when peace can be reasonably hoped for, provided the cause is just and of sufficient weight to warrant this ultimate act by the offended nation.

A word of warning is necessary in reference to the term "defensive war." It seems we should broaden this concept somewhat, due to current communist military strategy. If we look for the fulfillment of this "defensive war" concept in the classical sense as an outright attack against us, it may happen that we will wait until defeat overtakes us. The military strategy of brushfire wars, of apparently popular revolutions cloaking a communist conspiracy, of serious, unexplained espionage, make it exceedingly difficult to appreciate a particular event as being of a most serious nature. Nevertheless, that may well be the case in a given instance, and could possibly call for a strong response on the part of free nations. Expert guerrilla warfare tactics and paramilitary tactics are a departure from our concept of war, but they can be equally as serious as outright attack. Hence, the moralist must be cautious in judging the morality of a defensive measure, solely because the attack does not seem to warrant it.

Moral Principles on War

We have seen two general principles on war: wars of aggression are prohibited; and, defensive wars, even if nuclear weapons are used, are licit, provided the remaining conditions are fulfilled. In this section we will deal with the remaining conditions.[15]

First, there must be a serious violation of justice, gravely injurious to the peaceful life of the nation. There is no question here of a "tolerable" injustice, but of injustice that will or does seriously disrupt the common good.

Secondly, if the nature of the case allows it, means other than war must be tried to settle the dispute. Only *after* such efforts have been *reasonably* attempted and found wanting, may recourse be had to war as a last resort.

Thirdly, the principle of proportion must be considered. In our day this proportion has a double

dimension. The first balance must be achieved between the damages suffered by the nation under attack and the destruction unleashed to repel the force of the enemy. In estimating the damages suffered or about to be suffered by the offended nation, attention must be given not only to material values, but also to the hierarchy of moral values that is at stake. This should be somewhat obvious because the enemy is the spearhead of both a military force and an ideological power diametrically opposed to our religio-cultural heritage.

The second balance must be calculated between the evils unleashed and the reasonable hope of success. Flag-waving notwithstanding, cold realities must be faced and considered; if the case appears hopeless,

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[12] Pope Pius XII, "1948 Christmas Message," *The Catholic Mind,* XLVII (March, 1949), p. 185.

[13] Pope Pius XII, "Allocution to Sixth International Congress on Penal Law," *ibid.,* LII February, 1954), pp. 109-10.

[14] Pope Pius XII, "1956 Christmas Message," *The Catholic Mind,* LV (March-April, 1957), pp. 178-9.

[15] This section is a resume of Fr. Murray's article dealing with the conditions for a defensive war, "Theology and Modern War," *Morality and Modern Warfare,* pp. 79-83.

then there is no *moral* justification in war. Defeat is made more bitter when salted with the ashes of utter ruin. However, care should be taken that we do not slip into the error of thinking in terms of complete victory or complete defeat. The realities of the situation might allow for various shadings on the spectrum of possibilities, and hence a hope for a limited victory, an effective stalemate, could justify entering a war in which total victory could not be had, while values could be preserved because of a hope for a limited victory.

The fourth condition is the limitation of violence, dealt with previously in this paper. In a word, violence must be limited to what is necessary to ward off the aggressor and morally achieve the state of peaceful existence.

Finally, in the light of present situations realistic armament to meet possible crises is explicitly permitted in the statement on the Hungarian crisis,[16] and the recourse to conscientious objection in a just war is reprimanded.[17]

In his pronouncements the Pope realistically faced the communist threat, both as a military and ideological force, intent on overthrowing all forms of non-communist government. His statements erect the boundaries for proper moral discussion of the most effective manner of meeting the enemy if war should come.

A Discussion of Programs

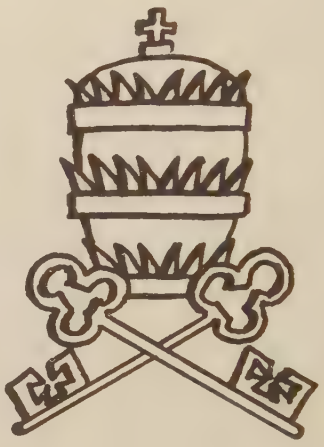
The task that confronts America is to produce a weapons system that is both effective *and* moral. As Father Murray points out,[18] what is necessary must be made possible, and this, in turn, involves a development of policy on several levels. What is necessary is effective weaponry which will not violate morality in its use. One solution is limited nuclear weapons and limited nuclear war. Mr. Thomas Murray, the former chairman of the Atomic Energy Commission, frequently wrote and spoke about this problem.[19] He rejected unlimited nuclear warfare as immoral; nevertheless, he maintained, nuclear war can be *limited* war. This demands a flexible military policy, built on two fundamental tenets controlling nuclear arms: military usefulness, *and* moral use of force.

To achieve this primacy of policy over weaponry Mr. Murray offered a policy of rational nuclear armaments, containing three proposals.[20] The first proposal called for a responsible decision, based on moral and military considerations, in reference to the size and number of thermonuclear weapons. This decision is necessary because "there are only a limited number of uses, militarily and morally justifiable, to which the large bombs might be put." [21]

Secondly, there should be increased concentration on the development of nuclear weapons in the lower order of destructiveness, and emphasis on a wide range of weapons within this order. Thus, there will be greater capability in waging limited war. Lastly, Mr. Murray dealt with the problem of nuclear tests. His proposals, morally feasible and militarily practicable, called for underground tests "of lower kilotons and fractional kiloton weapons essential for military uses . . ."[22]

In reference to this term "limited war," it should be noted that there is widespread discussion about its meaning and its practicality. As Mr. Moriarty states in his article, "Technology, Strategy, and National Military Policy":

> There is undoubtedly much political and military knowledge and much good will in the arguments of the limited-war advocates. But the chief difficulty is that the term has been used so often by so many people to mean so many different things that it has almost lost the capacity to communicate an idea. The chief measure of agreement among all proponents of limited war seems to be that the war would not be allowed to become an all-out nuclear one. But the term has also been used to connote limitations on geographical area of conflict, type of targets to be hit, number of participating nations, size of forces, kind of weapons to be used, and political objectives to be used.[23]



Mr. James E. Dougherty, in his article, "The Political Context," writes:

> The concept of limited war, as usually set forth, however, leaves something to be desired; for although it meets the requirements of moral action as understood in the light of the Western, Christian, traditional doctrine of war, it does not seem to be well suited to the contemporary strategic situation. As a concept, it is a product of Western culture. There is nothing in communist doctrine which corresponds exactly to it. In planning and conducting international conflict, the communist strategist does not knowingly submit to any limitations of a spiritual, ethical, or humane character.[24]

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[16] Pope Pius XII, "1956 Christmas Message," op. cit., p. 179. Cf. quotation in this article on the Hungarian Revolution.

[17] Ibid., p. 179.

[18] John C. Murray, S.J. *op. cit.*, p. 88.

[19] cf. the following by Mr. Thomas E. Murray:
a) "Public Opinion and the Problem of War," *The Catholic Mind*, LVII (March-April, 1959), pp. 151-158.
b) "Morality and Security: The Forgotten Equation," *Morality and Modern Warfare*, pp. 58-68.
c) "Public Opinion, Public Policy and the Problem of War," *Catholic University of America Bulletin*, XXVI (January, 1959), pp. 3-4, 7-9.
d) *Nuclear Policy for War and Peace*, (Cleveland and New York: The World Publishing Company, 1960).

[20] Thomas E. Murray, "Morality and Security: The Forgotten Equation," *Morality and Modern Warfare*, pp. 63-66.

[21] *Ibid.*, p. 64.

[22] *Ibid.*, p. 64.

[23] John K. Moriarty, "Technology, Strategy, and National Military Policy," *Morality and Modern Warfare*, p. 48.

[24] James E. Dougherty, "The Political Context," *Morality and Modern Warfare*, p. 23.

Mr. Dougherty then goes on to point out that communist strategy makes for a "protracted conflict" which calls for long range thought on all levels: military, economic, and moral. What should be noted here is that papal directives give only the outer limits of moral theory, and within that framework many possible systems may validly attempt a solution to the present crisis.

Pacifists and Bellicists

Two groups, popular among Catholics, seem to be outside the pale of current moral thought on the problem of war. Relative pacifists, as distinguished from absolute pacifists, do allow that some wars are moral, but nuclear war is immoral. Pacifists raise three objections, which, they assert, render nuclear war immoral. The objections: [25] (1) In the moral theory of warfare there must be a reasonable hope of victory. But, what hope of victory can there be in a war which will result in the mutual suicide of both parties? (2) The probable good to be achieved must outweigh the probable, *a fortiori* the certain, evil effects. But, what good could possibly out-weigh the evil effects of a nuclear war inevitably involving wholesale massacre and enormous destruction on a scale hitherto unprecedented? (3) Only right means may be employed in the conduct of war. Immoral means render a war unjustifiable. But, right means will not be employed in a nuclear war, because both nations intend to use weapons that will massacre millions, devastate vast areas thickly populated, and affect future generations. Because this is the case in nuclear war, it is immoral.

Basically, the relative pacifist objection centers around the question of unlimited nuclear weapons. If unlimited weapons are indiscriminately employed, their objections hold true. However, this need not be the case. Papal thought clearly eliminates the justice of such a policy, and military policy questions its feasibility. If weapons, whether nuclear or not, are in proportion to their target, their use is moral. Secondly, pacifists betray a moral myopia when they speak of evil effects. There are more than merely material values involved here; the destruction of spiritual values is of vital concern, and they, too, must be accounted in balancing good effects and evil effects. Thirdly, pacifists fail to appreciate the common good of the nations attacked. A nation cannot normally accept a pacifist position, because it is entrusted in the safeguarding of the rights of citizens, some of which are *absolute,* and the nation cannot hand over those rights to another without making some effort to defend them. In brief, a nation is morally justified in defending itself against unjust attack. The manner of defense is just when there is a moral use of force and it is militarily useful.

The bellicist position, as it has captured the popular fancy, embraces the thesis that we are obliged to entirely destroy the enemy, if and when attack comes. It is the thesis of saturation bombing on a universal level; a no-holds barred dance of death, and to the victor belongs the ruins. This policy, despite its many followers, is both morally wrong and politically naive. In the early part of this paper we have seen that a policy of indiscriminate slaughter can never be justified. It remains now to show the political and military flaw that runs through it. Since the early 1950's a policy of massive retaliation has been espoused by various groups. The policy itself was always qualified with a "last resort" clause. Admittedly, the policy might have had some deterrent effect, but it seems to have become somewhat obsolete as a military stratagem effective for the present. Why? First, because it was spoken of as a "last resort," it allowed the communists to engage in activities which they were certain would not lead to all-out war. Thus, various brushfire wars were started, random national movements of pronounced communist direction came into being—and were virtually assured of being unmolested. Presently, the policy is not workable, because it does not assure us that its use would effectively destroy the Soviet military strength, which must be the first concern if a war becomes a reality. In his article, "Technology, Strategy, and National Military Policy," Mr. Moriarty declares that the objectives of massive retaliation "have been overtaken in the past decade, and they are now becoming technologically obsolete." [26] This is so, he points out, because the strategy of terror is worthless if the Soviets feel we cannot or will not carry it through, because the increase of Soviet nuclear strength has made us more hesitant to employ massive retaliation and finally, because, in a nuclear war carried on by missiles, economic and industrial targets are militarily of little value. In a nuclear war the primary concern must be to render the enemy's missile bases and nuclear weapons unusable. If this is not achieved within a short space of time, destruction on a large scale seems inevitable for the nation attacked.

Conclusion

Pope Pius XII's pronouncements on warfare have modified traditional theory and refined it. Thus, wars of aggression are prohibited as a legitimate means of settling international disputes. The traditional doctrine of defensive war, however, is affirmed, with the added notes that there must be some limitation in the use of weapons, whether atomic, biological, or chemical, and that spiritual and cultural values do play an important part in arriving at a suitable balance between the evil unleashed and the good to be preserved. The Pope's pronouncements do not explicitly sanction any particular system, leaving wide leeway to a number of possible systems of defense, provided that military usefulness is coupled with moral uprightness. His statements set up broad outer limits of moral theory within which military leaders may speculate and make policy. Thus, because Papal pronouncements tend neither to pacifism nor bellicism but hold to a middle road, there are means available for nations to defend their values, both material and spiritual, while simultaneously affirming their belief in these values by the manner of preparing for or waging war.

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[25] These objections are substantially those advanced by Mr. E. I. Watkins in his article, "Unjustifiable War," *Cross Currents,* IX (Summer, 1959), pp. 225-32.

[26] John K. Moriarty, *op. cit.,* pp. 52-53.

CHRISTOCENTRISM IN 20TH-CENTURY

Before treating of Christocentrism in twentieth-century theology, it is well to discuss briefly the nature of Christocentrism. Webster defines the term *Christocentric* thus: "Having Christ as its center; making Christ the center about which all things are grouped, as in theology, religion, or history; tending toward Christ as the central object of thought or emotion."[1] Webster has the right idea, but it is helpful to elaborate on it with more precise theological terms.

Christocentrism means that Christ has the first place in every order.

In the order of nature He has the first place because "all things have been created through and unto him, and he is before all creatures, and in him all things hold together" (Col. 1:17). In the order of grace Christ holds the first place too because God the Father "predestined us to be adopted through Jesus Christ as his sons, according to the purpose of his will, unto the praise of the glory of his grace, with which he has favored us in his beloved Son" (Eph. 1:5-6). In the moral order He again is in the first place; for He says of Himself: "Learn from me, for I am meek and humble of heart" (Matt. 11:29). These three orders of the natural, supernatural, and moral spheres are elaborations of the basic Scripture text: ". . . that in all things he may have the first place" (Col. 1:18).

Christ deserves the first, or central, position in every order by reason of His Hypostatic Union. All authors will admit that He has this position of the utmost importance by reason of His divine nature. Of late, more and more theologians are coming to admit that Christ has the same central significance in every order by reason of His human nature too. This latter outlook or emphasis is what we call more properly Christocentrism. This approach exalts the Sacred Humanity united to the Person of the *Verbum*. This outlook does not adore the human nature as a distinct entity separated from the divine Person, for that is Nestoranism. Rather Christocentrism glorifies the *natura humana hypostatice Verbo conjuncta*.

Is Christocentrism something new? No, in the sense that the Christians of the early centuries and of the Middle Ages also greatly exalted the Sacred Humanity of Christ. What is new is the extent of this outlook among theologians today. For several centuries theologians have been fighting the Reformation, zealously intent on defending the Faith. Only recently have they been able to re-discover the positive riches in that Faith. One of the results of their re-examination is Christocentrism in theology today.

This Christocentrism is basically one panoramic outlook and one unifying insight that centralizes all things in the Person of Christ. Although Christ is a single Person, in theology He is seen from the different viewpoints of the various branches, e.g., dogmatically, morally, ascetically, and so forth. The different branches of theology and its related disciplines in which this essay will survey the extent and influence of Christocentrism are the following: biblical theology, dogmatic theology, moral theology, spiritual theology, sacred liturgy, catechetics, and hagiography. The period covered by this survey will be mostly the twentieth century.

In Biblical Theology

In biblical theology Christocentrism emphasizes Christ as the Revealer and Revelation of the Blessed Trinity. This communication took place in a form familiar to man: a fellow-man, Christ in His Sacred Humanity. Four trends in current biblical theology have contributed to its growing Christocentrism. They are the revival of interest in Pauline theology, the resurgence of Johannine theology, the continuation of debate on the Primacy of Christ, and the new interest in Resurrection-theology.

Twentieth-century work on the theology of St. Paul has for many years depended much on the work by Fr. Fernand Prat,[2] in which we find this interesting passage:

> The first bird's eye view of this immense field [of Pauline writings] is enough to convince us that its centre is Christ. Everything converges on this point; thence everything proceeds, and thither everything returns. Christ is the beginning, middle, and end of everything. In the natural order, as in the supernatural, everything is in Him, everything is by Him, everything is for Him.[3]

More recently, Canon Lucien Cerfaux, a well-known authority on Scripture and a consultor to the coming Council, has published another major work on the subject: *Christ in the Theology of St. Paul*.[4]

Johannine theology, derived from the Fourth Gospel and three Epistles of the Beloved Disciple, is also based on the Incarnate Word. Jesus, Messias and Son of God, is the theme of John. Moreover, Christ is the revelation of God to man: "No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him" (Jn. 1:18). This theology is also Christocentric in its goal and in its means to reach that goal: "These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (Jn. 20:31). Perhaps the most sublime source of this theology is the Prologue to the Gospel. "The Prologue presents the Logos as eternal, as distinct from the Father, as himself God, and becoming man to walk amongst men as Jesus of Nazareth. This mystery of the Incarnation is the central message of the Gospel."[5] God-become-man in Christ is the focal image of St. John's mind.

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[1] *Webster's International Dictionary* (1933). Cf. also *The Oxford Dictionary*, which records the usage of the word in 1877.

[2] Fr. F. Prat, S.J., *The Theology of St. Paul*, 2 v., tr. by J. L. Stoddard, (London: Burns Oates, 1934), 523 pp., 508 pp.

[3] *Ibid.*, v. 2, p. 13.

[4] Canon L. Cerfaux, *Christ in the Theology of St. Paul*, tr. by G. Webb & A. Walker, (N.Y.: Herder & Herder, 1959), 560 pp. Canon Cerfaux says St. Paul stresses the personal Christ, rather than the Mystical Christ.

[5] Rev. W. Leonard, "The Gospel of our Lord Jesus Christ according to St. John," in *A Catholic Commentary on Holy*

THEOLOGY

by Raphael D. Bonanno, O.F.M.

Work on the scriptural proofs of the Absolute Primacy of Christ continues, with consequent growth of the Christocentric tendency in biblical theology. In 1898 Fr. Risi offered, in addition to Col. 1:18, numerous other citations to fill the fourth volume of his scholarly work.[6] Msgr. Lattanzi, in 1937, cited more Scripture, with some differences, in his work.[7] Perhaps the most recent work (1959) is by Fr. Bonnefoy, O.F.M.[8] One of the conclusions of this last book is that the Absolute Primacy of Christ is formally and explicitly revealed in Colossians and indirectly indicated in many other passages of the New and the Old Testament.[9]

In biblical theology another important trend toward Christocentrism is the renewed interest in the theology of the Resurrection of Christ. This is apart from the usual apologetic interest in the event as the greatest manifestation and proof of Christ's divinity. A major factor in the renewal of interest in the Risen Christ is Fr. Durrwell's book, *The Resurrection, a Biblical Study*.[10] The thesis of this book and of much current thought on the topic is that the Crucifixion alone was not the whole Redemption. Fr. Stanislas Lyonnet, S.J., a leading authority on St. Paul and the dean of the biblical faculty of the Pontifical Biblical Institute in Rome, shares this view.[11] Fr. Bernard Cooke, head of the Theology Department at Marquette University, mentions that the Christ of the Mystical Body and the Christ of the Blessed Sacrament is the Risen Christ with His glorified body and that there is currently a return to the "resurrection" faith of the early Christians.[12] Canon Cerfaux also holds this position: "The cross, the resurrection, and baptism form one efficient principle which covers all Christians. In other words, the source of new life is the cross and the resurrection."[13] Scripture scholars are studying the texts referring to the Risen Christ with greater care and attention at this time.

Generally, then, in biblical theology there is a sufficiently representative area of Christocentrism. No one would say that all the work in Scripture studies is Christocentric; yet there is enough being done in this area to make its Christocentrism substantial and noticeable.

Scripture, ed. Dom Orchard *et al.*, (N.Y.: T. Nelson & Sons, 1953), par. 781a. Fr. Boismard, O.P., has written a special commentary, both exegetical and theological, just on the Prologue: *Le prologue de Saint Jean—Lectio divina*, XI, (Paris: Editions du Cerf, 1953), 184 pp.

[6] Fr. F. Risi, O.S.J. de Deo, *sul motivo primario dell' Incarnazione del Verbo*, 4 v., (Brescia: Muchetti, 1898), esp. v. 4, 387 pp. Fr. Risi also shows that the Primacy follows from principles found in St. Thomas (Risi's 2nd vol., 297 pp.). The 1st vol. treats the history of the primary—motive problem (488 pp.) and the 3rd vol. gives the evidence of Tradition for the Primacy (443 pp.).

[7] Msgr. Ugo Lattanzi, *Il primato universale di Cristo secondo le sacre Scritture*, (Roma: Lateranum, Nova series, a.3, n.I, 1937), 146 pp.

[8] Fr. J.-F. Bonnefoy, O.F.M., *La primauté du Christ selon l'écriture et la tradition*, (Rome: Herder, 1958), 467 pp. An English translation by M. D. Meilach, O.F.M. is in preparation for Newman Press.

In Dogmatic Theology

In the field of dogmatic theology the orientation of the various tracts toward Christology is the subject of much discussion. Each tract is seen in its relation to Christ. The Christocentrism here stresses basically the Incarnation, the union of God and man in the God-Man. The various aspects are four: The Hypostatic Union *per se*, as seen in Christology itself; the union of Christ and the noblest human being, the Blessed Virgin, as seen in Mariology; the union of Christ and all mankind in His Mystical Body, as seen in Ecclesiology; and the union of Christ and the individual soul through the sacraments, as seen in Sacramentology. We shall examine each aspect in turn.

First, some theologians think that Christology itself has reached a point where the classical structure and form of the tract is no longer fully satisfactory. For example, Fr. Karl Rahner, S.J., could say recently: "The division and structure of the tracts in current scholastic dogma pose a problem in itself, much more difficult and more important than one would wish to admit. The orientation and the existential coloring of the student's attention are almost as important as the exactness of what is said."[14] Fr. John Courtney Murray also sees the problem of a Christology that is too dryly formulated. His suggestion is that for the professional theologian the tracts are best kept the way they are now. However for the layman, he says, theology should be Christocentric: ". . . its central theme and master idea will be the *Christus totus*, Christ, Head and members. In other words, a lay theology should be built on the pre-Thomistic, Augustinian theory and its formula."[15] Related to this discussion is the current question of what is the true object of theology. Is the object God or Christ, or both?

Msgr. Pietro Parente outlines the controversy in this way. (1) The traditional opinion is this. The primary

[9] *Ibid.*, pp. 430 ff.

[10] Fr. F. X. Durrwell, C.Ss.R., *The Resurrection, a Biblical Study*, tr. by Rosemary Sheed, (N.Y.: Sheed and Ward, 1960), 371 pp.

[11] Fr. S. Lyonnet, S.J., "Redemptive value of the Resurrection," in *Theology Digest* 8 (Spring, 1960), pp. 89-93; *idem*, "Redemption Through Death and Resurrection," in *Worship* 35 (April, 1961), pp. 281-87.

[12] Fr. Bernard Cooke, S.J., "New Perspectives in Dogmatic Theology," in *Theology Digest* 8 (Spring, 1960), p. 71.

[13] Canon Cerfaux, *op. cit.*, p. 117.

[14] Fr. Karl Rahner, S.J., "Problèmes actuels de Christologie," in *Ecrits Théologiques*, t. I, (Desclée de Brouwer, 1959), p. 179 (The English translation is my own). There is a good but not completely satisfactory English translation, *Theological Investigations*, v. I, tr. by Cornelius Ernst, O.P., (Baltimore: Helicon Press, 1961), p. 199. See also T. E. Clarke, S. J., "Some Aspects of Current Christology," in *Thought* 36 (Autumn, 1961), pp. 325-343.

[15] Fr. J. C. Murray, S.J., "Towards a Theology for the Layman," in *Theological Studies* 5 (1944), pp. 43-75, 340-376, esp. 363. St. Augustine said: "Christum igitur sonant haec omnia; caput illud quod iam ascendit in caelum, et hoc corpus eius quod usque in finem laborant in terra, scribentium Litteras vere sacras omnis parturivit intentio." (*P.L.*, 42, 463)

material object of theology is God's essence and His attributes. The secondary material object is everything else in relation to God. The formal object *quod* of theology is God's inner life. The formal object *quo* or *sub quo* is the light of Revelation on the truths of our Faith. (2) The Christocentric opinion says that Christ is the material object of theology as God and as man. He is also the formal object *quod* because He is the Second Person of the Blessed Trinity. As Redeemer, Christ is the living synthesis of the whole supernatural economy. Parente evaluates this opinion thus: "If Christocentrism is more effective to attract souls by its concrete vitality, the classic theocentric definition of theology remains scientifically preferable."[16]

Fr. M.-J. Congar agrees that the classic definition is the best. In the *Dictionnaire de théologie catholique* he mentions two other opinions on the object of theology. One is the Kingdom of God, proposed by some nineteenth century authors. The other is the *totus Christus* idea, proposed by Fr. Mersch. Fr. Congar discusses the second theory more at length. He thinks that if Fr. Mersch wants two different modes of teaching theology, the one the traditional theocentric mode and the other the Christocentric mode, then Fr. Congar will agree. But if Fr. Mersch wants two different theologies, then he disagrees.[17]

But Fr. Mersch wants one and only one theology, which he sees as both theocentric and Christocentric.

> If God is the ultimate object of theology, we may say that the whole Christ . . . is its material, integral, and immediate object. . . .
>
> As Christ is the head of every man, so God is the head of Christ. In being Christocentric, therefore, theology is but the more theocentric, and in exactly the way it befits men; so much so that to be truly theocentric it must be Christocentric. Theology has access to so high an object only through Christ. . . . Accordingly the unity imparted by Christ to Christian teaching must, to be truly Christ's unity, be the unity of the divinity; and when we say that He is the center toward which all dogma converges, we say that God is that center in Him. But we must add that God, by nature, is too high above man to be the unifying principle in any human science. It is only in Christ, who dwells in us at the center of our life as well as of our science, that God becomes the unity of a human discipline.[18]

Msgr. Ceriani holds the same opinion: ". . . theology has for its object the whole Christ: God and Man, Head and members. It is theocentric and Christocentric."[19] Fr. Scheeben has the same idea expressed less technically when he says:

> The objective center, the root, and the summit of the entire supernatural order is the Triune God, or the bosom of the eternal Father, from which Christ Himself came forth, and to which He returns with His mystical body. But as long as we have not yet entered with Christ into the very bosom of the eternal Father, and must be content to behold the invisible in the visible, He Himself in His earthly form is the way upon which we must travel in our ascent to that summit. Our theological wisdom, which is at once human and divine, must attach itself to Him primarily in His humanity, in order to scale the heights to His divinity, to His unity with the Father.[20]

The problem in this controversy hinges on what is the formal object *quod* of theology. Is it God's inner life, or is it Christ as the Second Person of the Blessed Trinity? Or is it the *Christus totus* of Fr. Mersch, Fr. Murray, and St. Augustine? The question is still open and the Church has declared nothing officially on it.

Another problem in Christology is the centuries-old question of the final motive of the Incarnation. Recent discussion on this point centers more and more attention on the God-Man. All theologians will agree that God freely decreed the Incarnation and that He willed it for His own external glory, the ultimate final motive of all His works *ad extra.* The question is, what is the proximate final motive of the Incarnation. Is it the redemption of fallen man, as the Thomists say?[21] Or is it Christ's glory, as the Scotists say?[22] The question reduces to this: what is the place of Christ in the present world-order? Is Christ willed first of all things and independently of the sin of Adam? The Scotists think so, and they call Christ the Predestined King of the universe, the Firstborn of all creation. Or is Christ's existence willed as a redeemer, dependent upon the sin of Adam? The Thomists generally hold this position, although some distinguish in order to admit the Scriptural facts that Christ is the final cause of creation and the first of the predestined sons of God.[23] For centuries the Thomistic opinion has held sway, but a gradual swing to the Scotistic view has been noticeable for many years. For example, Fr. Deman, O.P., can say:

> Like Gonet, they [the Thomistic *Salmanticenses*] frankly accept the idea of Scotus: Christ is the first willed, and they support it with Scripture and Tradition as used by the Scotists. This is a thesis it would be difficult to find in St. Thomas and even in St. Paul—one on which many Thomists too, such as Capreolus, Cajetan, John of St. Thomas, are more reticent, although from the time of Scotus there can be seen a gradually increased acceptance of what Scotism offered in this matter for the progress of Catholic theology.[24]

Fr. Tanquerey holds the Thomistic position but calls the Scotistic view a "*probable* hypothesis";[25] Fr. Solano, S.J., also subscribes to the Thomistic opinion but adds that "not a few other theologians, especially more recent ones, hold with the Scotists." Some of them are: D'Alès, Minges, Galtier, St. Francis de Sales, Olier, Deschamps, Guéranger, Msgr. Gay, de Segur, Scheeben, Fr. Faber, Cardinal Newman, Pohle-Gierens, Bonnefoy, Juergensmeier, Mura, Gilleman,

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[16] Msgr. P. Parente, *"Teologia,"* in *Enciclopedia cattolica,* v. XI, (Città del Vaticano: Ente per l'Enciclopedia cattolica e per il libro cattolico, 1948), col. 1959.

[17] Fr. M.-J. Congar, *"Théologie—son objet," Dictionnaire de la théologie catholique,* v. 15 (Paris: Letouzey et Ane, 1946), coll. 456-459.

[18] Fr. E. Mersch, S.J., *The Theology of the Mystical Body,* tr. by Cyril Vollert, S.J., (St. Louis: Herder, 1951), pp. 50 & 73.

[19] Msgr. G. Ceriani, *Itinerario alla Teologia,* (Brescia: "La Scuola" Editrice, 1949), p. 167.

[20] Fr. M. J. Scheeben, *The Mysteries of Christianity,* tr. by Cyril Vollert, S.J., (St. Louis: Herder, 1946), p. 795.

[21] Fr. R. Garrigou-Lagrange, O.P., "Motive of the Incarnation and the Kingship of Christ," in *Christ the Savior,* (St. Louis: Herder, 1950), p. 683.

[22] Fr. P. Minges, O.F.M., *Compendium Theologiae Dogmaticae Specialis,* v. I, 2nd ed., (Ratisbon: Koesel & Pustet, 1921), p. 256.

[23] Fr. Solano, S.J., *Sacrae Theologiae Summa,* v. 3 (Madrid: B.A.C., 1956), p. 15.

[24] Fr. Th. Deman, O.P., *"Salamanque, Théologiens de,"* DTC, v. 14, (Paris: Letouzey et Ane, 1908), coll. 1028-1030.

[25] Fr. Ad. Tanquerey, *Synopsis Theologiae Dogmaticae,* t. II (Paris: Desclée, 1953), p. 794.

and Mersch.[26] The question on the proximate final motive of the Incarnation is still wide open.

Another problem in Christology which has focussed much attention on the God-Man is the question of Christ's human knowledge of His divine Self. Theologians agree on the fact that this knowledge exists in our Lord, but they disagree on the manner in which He knows Himself. How is Christ humanly conscious of His divine Person? Fr. Galtier, S.J., answers that by the beatific vision Christ perceives His own divine Personality in His self-consciousness.[27] But the objection against this view says that knowledge by the beatific vision is not true human self-sconsciousness or true psychological reflection. The human consciousness

becomes aware of the divine Personality as the object of its knowledge rather than as the thinking subject of its knowledge, in Galtier's explanation. In the opposing camp is Msgr. Parente, who holds to the opinion that the *Verbum* actuates all the divine and human acts of Christ, including the human self-knowledge of Christ.[28] By the power of His divinity, then, Christ humanly recognizes Himself as divine. This opinion considers that in Christ there is an act of real human consciousness of His divine Personality. But the objection against the opinion is that it assigns no proportionate cause for this consciousness. Many other theologians have been involved in this discussion: viz., Xiberta, Garrigou-Lagrange, Ternus, Hocedes, Masure, Perego, and others.[29] Fr. Perego has an interesting solution to the problem: the *lumen gloriae*.[30] It enables man (1) to see God as He is in Himself; (2) to see all creatures in God; and (3) to be perfectly conscious of oneself as blessed. The beatific vision *per se* is a knowledge of objects; the *lumen gloriae*, however, includes a self-knowledge or a knowledge of a subject. It is the supernatural actuation of the created intellect; it elevates the mind to new possibilities of achievement in its properly intellectual functions. Hence it enables the human intellect to grasp the divine thinking Subject. This solution seems very attractive, but time will tell how well the idea is received. The point here is that such a discussion has inaugurated new and deeper studies of the human and the divine aspects of the Hypostatic Union.

Besides Christology, other tracts in special dogmatics have felt the influence of the recent Christocentric emphasis, notably Mariology, Ecclesiology, and Sacramentology. Mariology, for instance, is a relatively new science among the theological disciplines, but its heightening of the importance of the God-Man is already evident. Mariology is founded on the more commonly accepted principle of the dogma of the Divine Maternity, Mary's title as Mother of the God-Man.[31] All her prerogatives in dogmatic theology are derived from this title which in turn is based solely on Christ. The phrase "to Jesus through Mary" expresses the goal and purpose of the tract and moreover explains the precise reason why the study never lapses into Mariolatry. For Mary is the Mediatrix who leads mankind into union with the Supreme Mediator, Christ.

The union of mankind and the God-Man takes place in the Mystical Body of Christ, which forms the substance of the tract on Ecclesiology. Here too, then, the focus is on Christ, Christ in the entirety of Head and members. The twentieth century has witnessed a resurgence of interest in this truth. Besides a wealth of articles, there has been a number of first-rate books on the Mystical Body.[32] Over and above these by far stand Pius XII's encyclical *Mystici Corporis* and Fr. Emile Mersch's *The Theology of the Mystical Body*.[33] The result of this thought and writing on the Mystical Body is to make the social life of the Christian rich in Christocentric implications. The individual is another Christ in the group which also mirrors Christ.

The individual becomes Christ-like through the direct influence of the divine Master in the seven sacraments. More and more, Sacramentology is coming to realize that the sacraments not only effect what they symbolize, but Christ Himself produces the effect here and now. Fr. Roguet, O.P., says: ". . . the sacraments celebrated today are Christ's acts today. Now Christ has been invisible ever since the Ascension. True, but he has remained visible in His Church, which, far from being an institution meant to succeed him or replace him, is His body, actually living, animated by him here and now, and making him manifest."[34] In Sacramentology too the central emphasis is on Christ.

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[26] Fr. Solano, S.J., *op. cit.*, p. 19. Cf. also Leonard Bello, Minister General of the Order of Friars Minor, *"De universali Christi primatu atque regalitate,"* in *Acta Ordinis Fratrum Minorum* 52 (1933), pp. 293-311; M.D. Meilach, O.F.M., "St. Thomas and the Primacy of Christ," in *Interest* I (Spring, 1960), p. 27, footnote 29.

[27] Fr. P. Galtier, S.J., *L'Unité du Christ: Etre, Personne, Conscience,* (Paris: Beauchesne, 1938), 378 pp.

[28] Msgr. P. Parente, *L'Io di Cristo,* 2nd ed., (Brescia: Morcellina, 1955), 288 pp.

[29] Fr. J. F. Sweeney, S.J., "Recent Developments in Dogmatic Theology," in *Theological Studies* 17 (1956), esp. pp. 388-405.

[30] Fr. A. Perego, S.J., "The Psychological Unity of Christ," in *Theological Digest* 6 (Winter, 1958), pp. 58-62, esp. p. 58.

[31] Fr. C. Vollert, S.J., "The Fundamental Principle of Mariology," in *Mariology,* v. 2, ed. Juniper Carol, O.F.M., (Milwaukee: Bruce Publishing Co., 1957), pp. 30-87, esp. p. 38.

[32] "Mystical Body: 1890-1940"—a bibliography of Latin, English, and French works in *Theological Studies* 3 (1942), pp. 261-289.

[33] Pius XII, *Mystici Corporis,* (N.Y.: Paulist Press, 1943), 48 pp.; see also Fr. Mersch, S.J., footnote 18 *ut supra.*

[34] Fr. A.-M. Roguet, O.P., *Christ Acts Through the Sacraments,* (Collegeville, Minn.: Liturgical Press, 1960), p. 14.

Whether it be Christology, Mariology, Ecclesiology, or Sacramentology, recent developments in dogma seem to indicate a trend, gradual but real, toward Christocentrism.

In Moral Theology

In the field of moral theology the Christocentric emphasis has been gaining momentum for some time. Here the emphasis on Christ is on His exemplary moral conduct, on His ideal and perfect conformity to the will of the Father, on His obedience and love of the law. Christ was the perfect Human Being. Hence imitation of His virtues becomes the norm of our morality.

Back in the early nineteenth century some moralists were already advocating similar concepts. For example, in 1817 J. M. Sailer wrote the *Handbook of Christian Morality*, which stressed moral theology as a science of virtue and a way of *Christian* perfection. In 1835 J. B. Hirscher wrote *Christian Morality as the Doctrine of the Realization of the Kingdom of God in Mankind.* These books heralded the new approach in moral theology.[35] Fr. Vermeersch's *Theologiae moralis principia, responsa, et consilia* in 1922 attracted the commendation of Cardinal Gasparri in the name of Pius XI, who liked especially the ascetical element in the book, "too often neglected in similar scientific treatises."[36] Fr. Vermeersch once wrote: ". . . moral theology should bring about the love of good; however not an abstract good, but that good which is identified with the divine Person of Jesus Christ."[37]

In 1934 the fullest expression to date of the concept of the imitation of Christ's virtues appeared in Fritz Tillmann's work, recently translated, *The Master Calls: A Handbook of Christian Living.*[38] Of Tillmann, Fr. John Ford, S.J., says significantly that

> he is one of the first and greatest of our modern contributors to a more Christocentric moral theology. His thesis is that moral perfection of the Christian is the progressive realization of the ideal of a "son of God." The Christian's obligations are conceived rather as necessary developments from two fundamental facts, his need for actuating and realizing his own perfection as a human person, and the fact that in the present order of divine providence the ideal proposed to him is the imitation of Jesus, the divine model of all humanity.[39]

Another book in the same vein, with an emphasis on the social implications, is Mersch's *Morality and the Mystical Body.*[40] Fr. Gustav Ermecke also wants a "Christologically constructed moral theology." He says: "Christians have one great task—to make their own lives, the visible Church, and the world more like Christ."[41] Many voices of moralists are repeating essentially the same message in their own individual ways. For instance, there is a group of moralists who want to write moral theology manuals with charity as the keystone virtue of morality.[42] They stress Christ's charity, the love he had for both His Father and us, the same love He commanded when He said: "Love one another as I have loved you." This approach to moral theology is also Christocentric. This fact is explicit in the work by the most recent exponent of this idea: viz., Fr. Gerard Gilleman, S.J. In his *The Primacy of Charity in Moral Theology*, he asserts:

> The norm of morality is a person rather than a law. It is a loving imitation of a God-man who Himself continues to act interiorly by grace and the sacraments. Such a rule of life is incomparably more complete, more human, and more powerful than any theoretical morality. . . . Our life has the sense of a progressive entry into the very Godhead, following on the steps of Jesus Christ, who is sanctifying the universe by His sacraments and leading it back to the Father even from its uttermost limits, thus preparing that eternal kingdom where charity will never fail.[43]

The idea of a charity-centered and therefore a Christ-centered moral theology is not new. Otto Schilling in his *Moraltheologie* thought that charity is the leading principle of moral theology.[44] He reasoned that the end or purpose of Christian morality is assimilation and union with God. But charity is the unique means for leading us to union with God; therefore charity must be foremost. But Christ has the most ideal charity of any living person. Therefore His charity is the model. Fr. Gilleman has a chapter in his book entitled "Christ-centeredness, the Fundamental Attitude of Charity-centered Morality."

In the same vein as Tillmann and Gilleman, as far as their Christocentric moral theology goes, is Fr. Bernard Haering, C.Ss.R. His monumental work has been hailed as a new synthesis and is being widely read in the seminaries of Europe. The English translation of the first volume appeared this year. Fr. Haering nicely balances the traditional teachings with the new approach, without going to an extreme either way. In the foreword, he states in the very first lines:

> The principle, the norm, the center, and the goal of Christian Moral Theology is Christ. The law of the Christian is Christ Himself in Person. He alone is our Lord, our Savior. In Him we have life and therefore also the law of our life. . . . Christ gave us the most perfect fulfillment and embodiment of the supernatural norm of morality in His own Person. . . . He is our Lawgiver and our Law, Giver of our norm and our Norm itself. Scientific theological reflection on the norm of morality leads us to Christ![45]

There could hardly be a clearer expression of the Christocentric trend in modern books on moral theology. Tillmann, Gilleman, and Haering are representative of a greater number of authors who believe

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[35] Fr. B. Haering, C.Ss.R., *The Law of Christ*, v. I, tr. by E. Kaiser, C.PP.S., (Westminster: Newman, 1961), pp. 23-26.

[36] Fr. Vermeersch, S.J., *Theologiae moralis principia, responsa, et consilia*, 2nd ed., (Rome: Gregorian University, 1926), v. I, p. iii.

[37] Fr. Vermeersch, S.J., *"Soixante ans de théologie morale,"* in *Nouvelle revue théologique* 56 (1929), p. 880.

[38] Fritz Tillmann, *The Master Calls*, tr. by Gregory J. Roettger, O.S.B., (Baltimore: Helicon Press, 1961), 355 pp.

[39] Frs. Ford and Kelly, S.J., "New Approaches to Moral Theology," in *Contemporary Moral Theology*, v. I, (Westminster: Newman Press, 1958), pp. 67-68.

[40] Fr. E. Mersch, S.J., *Morality and the Mystical Body*, tr. by Daniel Ryan, S.J., (New York: P. J. Kenedy & Sons, 1939), 292 pp.

[41] Fr. G. Ermecke, "Catholic Moral Theology Today," in *Theology Digest* 2 (Winter, 1954), pp. 19-22.

[42] *Ephemerides theologicae Lovanienses* 29 (Jan.-Mar., 1953), pp. 184-185; *Ibid.* (Apr.-Sept., 1953), pp. 510-511. These are lists of some articles and books that show charity to be the soul and groundwork of moral theology.

[43] Fr. G. Gilleman, S.J., *The Primacy of Charity in Moral Theology*, (Westminster: Newman Press, 1959), pp. 204 & 348.

[44] Otto Schilling, *Grundriss der Moraltheologie*, (Freiburg: Verlag Herder, 1949), p. 1.

[45] Fr. B. Haering, C.Ss.R., *op. cit.*, pp. vii & 234.

that only Christ Himself can serve as the ultimate foundation of the Christian's moral life. Yet there is another side which takes exception to current executions of this trend. Their arguments in some particulars are convincing and weighty. For example, Fr. Pacifique, O.F.M.Cap., in his review of the French translation of Fr. Haering's *The Law of Christ*, has some important strictures against it. He thinks the book is enchanting at first reading but progressively disillusioning upon subsequent readings and reflection. Its alleged Christocentrism is scriptural texts superimposed on a garden variety of moral truths, many of which have been attacked for an aura of naturalism. The book is a significant contribution, although it is ineligible as a manual for moral theology. Fr. Pacifique wonders whether the Biblical quotation from which the title is taken—"For the law of the Spirit of the life in Christ Jesus has delivered me from the law of sin and of death" (Rom. 8:2)—is meant as a proof for the book, or as a source of inspiration for the author. He attacks Fr. Haering's biblical theology as weak and sparse. He thinks one can read the book without the chapter titles and section headings and seriously doubt whether it is as Christocentric as it first appears to be. He says the theme of Christ's love for us and our response is announced in the beginning but not carried through into every part as fully as it should be. Despite these serious reservations, Fr. Pacifique ends his review with some high praise for Fr. Haering's contribution.[46]

Another critic who has serious reservations about current executions of the Christocentric approach in moral theology is Fr. Francis Hurth, S.J. He thinks that Christ should be at the center of every Christian conscience, just as many other theologians believe. But Fr. Hurth maintains that this fact should neither exclude formal instruction in moral theology nor make it unnecessary. Such a norm as What-would-Christ-do-in-this-situation is neither sufficiently determined nor easily applicable. Without the help of objective laws and commands such a norm becomes subjective and means: What-do-*I*-think-Christ-would-do-in-this-situation.[47]

It is interesting to note that these critics accept Christocentrism *in se*, but condemn the *way* it is handled. Fr. Pacifique attacks Fr. Haering's Christocentrism on the score that it has weak biblical foundations; he implies that there is a Christocentrism possible with strong biblical foundations. Fr. Hurth admits that Christ should be the center of every Christian conscience, but he attacks those who would thereby throw out all objective law and order. If the traditional respect for the law is wedded to the modern Christocentric approach, then Fr. Hurth implies that he would be satisfied by such a union.

In moral theology, there is a Christocentric approach that is gaining in favor. It has met some opposition, to be sure, but it has also emerged from the controversy in a purer form, with a clearer idea of just what is meant by Christocentrism.

In Spiritual Theology

In spiritual theology today there is a strong current of Christocentrism. The emphasis here is on Christ the Mediator. He brings our poor gifts to God the Father and returns with spiritual graces for us. "For there is one God, and one Mediator between God and man, himself man, Christ Jesus" (1 Tim. 2:5).

Noting the Pauline and Johannine fonts of this spirituality, Fr. Pourrat has said: "At the end of the first quarter of the present century the spirituality most taught and appreciated was that of St. Paul and St. John, based on the doctrine of the Christian's incorporation in Christ and the dwelling of the divine Persons in our souls. Devotion was closely directed to the persons of the Blessed Trinity and to the person of Jesus in particular."[48]

Some of the more famous Christocentric spiritual writers are the following: Abbot Marmion, O.S.B.; Père Colin, C.Ss.R.; Raoul Plus, S.J.; Archbishop Goodier; Valentin Breton, O.F.M.; Paul de Jaegher, S.J.; Robert Gleason, S.J.; and Jean Daniélou, S.J.[49]

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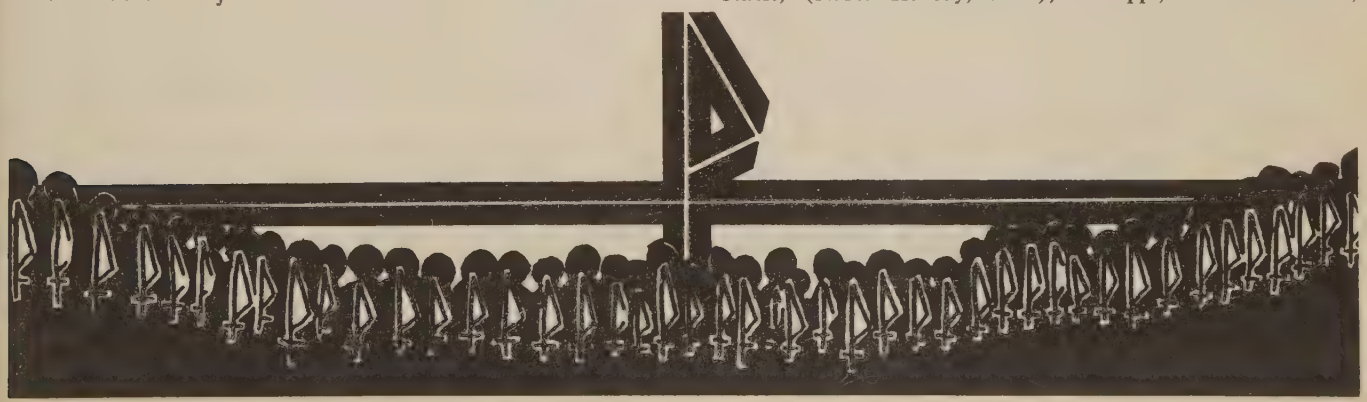
[46] Fr. Pacifique, O.F.M.Cap., *Etudes Franciscaines* 8 (Dec., 1957), pp. 234-238.

[47] Fr. Francis Hurth, S.J., *"Hodierna conscientiae problemata metaphysica, psychologica, theologica,"* in *Periodica* 42 (Sept. 15-Dec. 15, 1953), pp. 243-245.

[48] Fr. P. Pourrat, S.S., *From Jansenism to Modern Times*, v. 4 in *Christian Spirituality*, tr. by Donald Attwater, (Westminster: Newman Press, 1955), p. 515. Cf. also Fr. E. Masure, "Trends in Contemporary Spirituality in France," in *Some Schools of Christian Spirituality*, ed. J. Gautier, S.S., tr. by K. Sullivan, R.S.H.J., (New York: Desclée Co., 1959), pp. 349-351.

[49] Abbot Marmion, O.S.B., *Christ the Life of the Soul*, tr. by a nun of Tyburn convent, 6th ed., (St. Louis: Herder, 1925), 395 pp.; *idem, Christ in His Mysteries*, tr. by a nun of Tyburn convent, (St. Louis: Herder, 1931), 441 pp.; Fr. L. Colin, C.Ss.R., *Jesus our Model*, tr. by Una Morrissey, (Chicago: Henry Regnery Co., 1959), 143 pp.; *idem, Friendship with Christ*, tr. by Sr. M. Carina, O.P., (Westminster: Newman Press, 1960), 304 pp.; Raoul Plus, S.J., *Christ in His Brethren*, tr. by Irene Hernaman, (N.Y.: Benziger Bros., 1925), 207 pp.; *idem, In Christ Jesus*, (N.Y.: Benziger Bros., 1924); Archbishop Goodier, *The Public Life of our Lord Jesus Christ*, 2 v., (London: Burns, Oates, & Washbourne, 1930), 481 pp., 487 pp.; *idem, The Passion and Death of our Lord Jesus Christ*, (N.Y.: Kenedy, 1944), 425 pp.; Valentin Breton,



principium

These writers represent various schools of spirituality, with the result that no one school can be said to have a monopoly on Christocentrism. All schools of spirituality at root have Christ as their Mediator. He said, "I am the Way, the Truth, and the Life; without me, you can do nothing" (Jn. 14:6; 15:6). Hence every spirituality needs Christ. But some schools stress Him to such an extent that they can be called more Christocentric than the others. For example, the French school, founded by Cardinal Bérulle, the "Apostle of the Incarnate Word," is a case in point. Its offspring today is the Oratorian school, whose guiding principle is "vivere summe Deo in Christo Jesu." It adheres to Jesus as the Father's perfect adorer.[50]

The Franciscan school is another example of a more Christocentric spirituality. Fr. Agostino Gemelli says: "The Christocentric motive of the Incarnation is the most lofty attainment of Franciscanism and the theological foundation of its sprituality."[51] Fr. Leonard Bello, Minister General of the Friars Minor, wrote a letter to all the friars in 1933 urging them to live out the Primacy of Christ in their own lives. Fr. Valentin Breton, a well-known Franciscan spiritual writer, says that Franciscanism is the literal but not literalistic imitation of Christ.[52] These writers and others of the twentieth century cherish the Franciscan tradition on the Absolute and Universal Primacy of Christ. On this theological foundation the friars have based their spirituality for several centuries.

The last example is Ignatian spirituality. Although its interest lies in training the will to abandon itself to God's will, this school also has strong Christocentric colorings.

> Ignatius strove to arouse in souls an ardent love for the Saviour, a love not limited to His humanity alone, but . . . a love for the Incarnate Word. He devoted the last weeks of his *Exercises* to the contemplation of the Saviour: the second week to the Infancy and public ministry, the third to His Passion, the fourth to His risen life.[53]

There are other schools of spirituality besides these certainly, but these represent current Christocentrism and in some cases the arrival of the full idea of Christ, King and Center of the universe.

In The Sacred Liturgy

The liturgical movement for the last fifty years has been a major factor in the trend toward Christocentrism. The liturgy stresses Christ under the aspects of Head of the Mystical Body and Eternal High Priest. He is our High Priest, who leads the entire Mystical Body in adoration of God the Father. As Dom Cabrol says: "The resplendent figure of Christ thus lights up the whole Liturgy; He is the great Pontiff of the world, its Advocate, its Priest, its Intercessor."[54]

Guéranger, Jungmann, and Casel are important men in the liturgical revival. Each of them emphasizes the role of Christ in the liturgy—especially Casel, with his famous Mystery-doctrine. His basic insight was that the mystery indicates the reality of God, hidden yet communicated. The hidden element is the inner life of God, whereas the communicated element is Christ. "The person of the Saviour, His redemptive work, the operation of His grace, we possess all that in the mysteries of our cult, according to those words which St. Ambrose addressed to Christ: 'In tuis te invenio sacramentis.' "[55] Christ in the sacraments and in our cult leads us into the divine life. Through the liturgy we are made Christians with a real share in the very saving-activity of Christ. Hence the God-Man is of central significance.

Besides the liturgiologists, the Popes themselves have focussed attention on the role of Christ in the liturgy. For instance, Pius XI wrote the famous encyclical on the Kingship of Christ and established the annual feast as a perpetual reminder of his message that Christ is the King and Center of all hearts.[56] Year by year the feast grows in the love and appreciation of the clergy and people. Then Pius XII, in *Mystici Corporis*, laid down the reassertion of corporate worship in the Church.[57] This encyclical marks the restoration of collective response to Christ in the liturgy in contrast to the individual response of private devotion. This encyclical also brought the laity closer to Christ the Center when it affirmed the need for lay participation in Christ's Sacrifice at the altar. In *Mediator Dei* Pius XII again showed how the liturgy is centered in Christ. He defined the sacred liturgy as "the worship rendered

O.F.M., *Le Christ de l'âme franciscaine,* (Montreal: Librairie Saint-François, 1927), 226 pp.; *idem, Médiation de Jesus Christ,* (Paris: Editions franciscaines, 1936), 134 pp.; Paul de Jaegher, S.J., *One with Jesus,* (Westminster: Newman Press, 1955), 56 pp.; *idem, The Virtue of Love,* (N.Y.: Kenedy, 1955), 176 pp.; Robert Gleason, S.J., *Christ and the Christian,* (N.Y.: Sheed & Ward, 1959), 179 pp.; *idem, To Live is Christ,* (N.Y.: Sheed & Ward, 1961), 180 pp.; Jean Daniélou, S.J., *Christ and Us,* tr. by Walter Roberts, (N.Y.: Sheed & Ward, 1961), 236 pp.; *idem, The Lord of History,* tr. by N. Abercrombie, (Chicago: Regnery, 1958), 375 pp.

ipse primatum tenens

[50] Fr. J. Gautier, S.S., "Oratorian Spirituality," in *Some Schools of Christian Spirituality, (ut supra)*, p. 298.

[51] Fr. A. Gemelli, O.F.M., *The Franciscan Message to the World,* tr. by H. L. Hughes, (London: Washbourne & Oates, 1934), p. 409.

[52] Fr. V. Breton, O.F.M., *De l'imitation du Christ à l'école de S. François,* (Paris: Librairie Saint-François, 1938), p. 55. An English translation is being published serially by *The Cord* (St. Bonaventure, N.Y.: Franciscan Institute) and in book form by Franciscan Herald Press in Chicago. Translator is M. D. Meilach, O.F.M., of Holy Name College, Washington, D. C.

[53] Fr. P. de la Boullaye, S.J., "Ignatian Spirituality," in *Some Schools of Christian Spirituality, (ut supra)*, p. 216.

[54] Dom Cabrol, O.S.B., "Christ, the Center of the Liturgy," in *Liturgical-Prayer,* tr. by a Benedictine of Stanbrook, (Westminster: Newman Press, 1950), p. 171.

[55] Dom O. Casel, O.S.B., *Le Mystère du Culte dans le Christianisme,* tr. by Dom J. Hild, (Paris: Editions du Cerf, 1946), p. 16.

[56] Pius XI, "Quas Primas," in *The Encyclicals of Pius XI,* tr. by J. H. Ryan, (St. Louis: Herder, 1927), pp. 129-156.

[57] *Ut supra,* footnote 33.

by the Mystical Body of Christ in the entirety of its Head and members."[58] The Pope discussed the Eucharistic Sacrifice of Christ on the altar, the union of the soul with Him in Holy Communion, and the adoration due to Christ in the Eucharist. The last part of the encyclical referred to the Divine Office, which is the prayer of Christ to His Father through the deputed representatives of His Mystical Body. The same section referred to the Liturgical Year, which is the re-enactment of Christ's life and mysteries. In the liturgical life of the Church, *Mediator Dei* has sparked increased attention to the God-Man. Recent liturgical changes made in its spirit include the new feast of the Baptism of our Lord, the simplification of the Eucharistic fast, the Palm Sunday emphasis on Christ the King, the new Holy Week *Ordo*, and the restoration of Sunday to a place of honor in the calendar.

Another indication of the growing trend of Christocentrism in the liturgical movement is the National Liturgical Week, held annually in this country for the past twenty-two years. These conventions have often had a Christocentric theme; for example, in 1946 *The Family in Christ* was the theme; in 1947 *Christ's Sacrifice and Ours*; in 1948 *The New Man in Christ*; in 1951 *The Priesthood of Christ*; and in 1960 *The Liturgy and Unity in Christ*.[59] In Spain the National Liturgical Week in 1957 centered on *Jesus Christ in the Liturgy*.[60] One of the most significant meetings of liturgiologists to be held recently was the International Congress of Pastoral Liturgy in Assisi, September, 1956. Pius XII's Allocution to the Congress shows how Christocentric the liturgical movement is; in the latter part of his address, the Pope stresses the Action of Christ, the Presence of Christ, and the Infinite and Divine Majesty of Christ in the sacred liturgy.[61]

The laity too have helped the Christocentrism in the liturgical movement by their devotion to the humanity of Christ. Devotion to the Sacred Heart is gauged by the widespread attendance at First Friday Masses. Devotion to the Precious Blood is witnessed by the Holy Father's Apostolic Letter in 1960, commending those faithful who practice it and inviting the others to take it up. The Pope also mentions the devotions to the Sacred Heart and to the Holy Name as "practiced from medieval times by many pious souls."[62] Among the laity devotion also to the Blessed Sacrament has shown itself in huge gatherings at Eucharistic Congresses, both national and international, in the growth of Nocturnal Adoration societies, and in the increase of Communions at Holy Mass. The deep Christian sentiment of the laity for the humanity of Christ is another sure sign of the Christocentrism of our times.

The present liturgical movement is strongly Christocentric in itself. It receives this impetus from biblical and dogmatic theology and transmits it to spiritual and pastoral theology.

In Catechetics

In Catechetics the God-Man is seen mainly as the Divine Teacher, the Revealer of the mysteries of God. This aspect of Christ is the basis of the new catechetical approach. Catechetics has been undergoing a return to the kerygmatic preaching of the Apostles,

who proclaimed Christ and the Good News of His Gospel with contagious enthusiasm and conviction.

This catechetical revival today has spread around the world. In July, 1960, the First International Study Week on Mission Catechetics was held in Eichstaett, West Germany. For the first time, internationally famous catechetical experts and missionaries came together to pool their knowledge and experience, and to propose a positive program. They drew up a set of principles for catechesis, guides for catechists, and suggestions for writing new catechisms and religious textbooks.[63] It was a significant meeting for the whole field of catechetics. Among the twelve fundamental principles enunciated at Eichstaett, the third reads as follows: "Catechesis is Christ-centered, reflecting the fulfillment in and through Christ of the Father's loving design."[64]

One of the leading authorities in this field is Fr. Johannes Hofinger, S.J. He was interviewed after the Eichstaett meeting, and on Christocentric catechetics said:

> Let's emphasize the inner core of God's revelation, so that the details or borderlines of revelation are seen as secondary. What is this inner core? We tried to outline the basic content of catechesis in the Eichstaett principles. Our Gospel is nothing else than Christ introducing us into intimacy with God: "No man comes to the Father except by Me" (Jn. 14:6). Catechesis is Christ-centered, because there is no aid given us on the way leading to the Father which has not its center in Christ. . . .[65]

Another great catechist, Frank Sheed, has stated the same ideas in his own vivid style:

> I take it, as regards the *aim* of the teaching of Religion in Catholic schools, that we are agreed on something like this: that the indispensable minimum is that the Catholic coming out of our schools should emerge with a tremendous devotion to Christ, our Lord, with an awareness of Him, a considerable knowledge of His life and Personality, and a desire to increase that knowledge; if they have got that, they are all right;

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[58] Pius XII, *Mediator Dei,* (Washington, D. C.: NCWC translation, 1947), par. 20.

[59] *Proceedings of the North American Annual National Liturgical Weeks,* (Washington, D. C.: Liturgical Conference).

[60] *Ephemerides Liturgicae* 71 (1957), p. 365.

[61] Pius XII, "Allocution," in *The Assisi Papers,* (Collegeville, Minn.: Liturgical Press, 1957), pp. 227-235.

[62] John XXIII, "Apostolic Letter on the Precious Blood of Jesus," in *1961—National Catholic Almanac,* ed. Fr. F. Foy, O.F.M., (Paterson: St. Anthony's Guild, 1961), pp. 170-172, esp. p. 170.

[63] "Up-to-date Catechetics," (An interview with Fr. Hofinger, S.J.) in *Guide* (Nov., 1960), p. 4. See also Fr. J. Hofinger, (ed.), *Katechetik Heute . . . Referate und Ergebnisse der internationalen Studienwoche über Missionskatechese in Eichstaett,* (Freiburg: Herder, 1961), 368 pp.

[64] *Guide* (Nov., 1960), p. 8.

[65] *Ibid.,* p. 5. See also Fr. Hofinger's book, *The Art of Teaching Christian Doctrine* (Notre Dame: University Press, 1957), 278 pp.

> even if they have got nothing else, they are still all right, they will come to very little harm. But if they have not, all other excellencies don't do them a great deal of good.[66]

Examples of Christocentric catechetics are catechisms like *Life in Christ* and *A Catholic Catechism*; both are illustrations of the kerygmatic approach.[67] On the college level, Tillmann's *The Master Calls*, mentioned above, is moral theology written just for the layman and his needs. On the same level, Fr. Fernan, S.J., has written a Christocentric theology text, based on Scripture and dogma.[68] Another book that correlates learning and life in religion is Karl Adam's *The Christ of Faith*, in which the author in his Foreword says he aims at "bringing into relief the values of life . . . in the actual development of the Church's Christology."[69]

In teaching the Faith, then, there is a noticeable and growing trend toward Christocentrism.

In Hagiography [70]

Only in the past hundred years Christ's life has become the subject of thorough, scientific biographies. The four Evangelists were Christ's first biographers. But after them, the Church Fathers and the men of the Middle Ages confined themselves mostly to mere commentaries on the Gospel account of our Lord. Ludolph of Saxony in the fourteenth century wrote what is generally considered the first life of Christ.[71] The *Meditations on the Life of our Lord Jesus Christ*, with Ludolph's work, shared an immense popularity during the Middle Ages.[72]

In 1863 Ernest Rénan wrote his famous rationalistic life of Christ that rocked Europe.[73] Although it delighted the rationalists, it stirred a powerful reaction from both Catholics and Protestants. In France alone, eighty-five lives of Christ were written in answer to Rénan's. The best, for its science, piety, chronology, and geography, was Abbé Constant Fouard's in 1880.[74] By 1911, it had had twenty-one editions, and it is still available today.

There are many other famous lives of Christ that were not written especially against the Rationalists and that are noted for their erudition and devotion. One is Le Camus' (1883), which is more erudite than devotional. Another is Fillion's (1922), which is the best for apologetics and exegesis. Lagrange's (1928) is a compendium of the best Gospel commentaries. Lebreton's (1931) includes the latest historical findings; he also interweaves moral, dogma, and the Gospels. Prat (1933) puts the facts in their historical and social setting. Ricciotti (1941) uses the philological aspects of the Gospel narratives. Willam (1949) puts Christ in the social and psychological milieu of Palestine. Fernandez (1954) has critical judgment, plain style, spiritual asides, and much topography.

In a more popular vein there are writers like Meschler, Papini, and Martinez. Lepin, Grandmaison, and Felder concentrate more heavily on the aspect of apologetics. For ascetics and meditation, there are Goodier, Toth, and Guardini. For theology, there are Bover, Braun, and Adam. Perhaps the most recent noteworthy life of Christ in the United States is Bishop Sheen's.

These writers represent a more extensive group of biographers who have written the life of Christ in almost every language on every continent. Their work indicates something of the twentieth-century man's preoccupation with the personality and work of Jesus Christ.

Trend or Fad?

Having concluded our survey of twentieth-century theology and its related disciplines, we find it difficult to believe that current Christocentrism can ever be called a theological fad. Such a fad, if it existed, would be the intellectual offspring of only one or two theologians at the most. But when many authors in many related fields write essentially the same message, then justifiably one can call such a tendency a trend. The evidence gathered in summary form in this survey is only an indication of the current trend of Christocentrism. Other material has already been written on this trend.[75] Much more probably will be written. If this survey points the way for future, more critical studies on the problems pertinent to Christocentrism, then it will have been useful. For Christocentrism may be called the spirit of our age, theologically speaking. The watchword of our times is *Christus vincit, Christus regnat.* In the last century the great theologian, Scheeben, caught a glimpse of this trend toward Christ when he wrote:

> . . . just as science in the course of time has demonstrated that it is not the earth which attracts the sun, but the sun which attracts the earth, so scientific theology, if it is to apprehend Christ in all His meaning, must forge ahead to the point where it will consider Him as the center of gravity of the entire world order, and hence grasp the full sense of the words: I will draw all things to Myself.[76]

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[66] F. Sheed, *Are We Really Teaching Religion?* (N.Y.: Sheed & Ward, 1953), pp. 2f.

[67] Rev. J. Killgallon & G. Weber, *Life in Christ* (Somerset, Ohio: Rosary Press, 1958), 287 pp.; *A Catholic Catechism*, trans. from German *Katholischer Katechismus Der Bistümer Deutschlands*, (N.Y.: Herder & Herder, 1959), 414 pp.

[68] Fr. J. J. Fernan, S.J. (ed.), *Theology: a course for Catholic college students*, 4v., (Syracuse, N.Y.: LeMoyne College Bookstore, 1955). This text, based on the idea of the *totus Christus* and replete with Scripture, is a "recasting and completion of an unfinished text written some years ago by Fr. John Courtney Murray, S.J." Cf. Wm. Herlihy, S.J., in *Best Sellers* 12 (Oct. 1, 1952), p. 149.

[69] K. Adam, *The Christ of Faith*, tr. by Joyce Crick, (N.Y.: Pantheon Books, 1957), 364 pp.

[70] Frs. Nicolau & Salaverri, S.J., *"De 'biographis' Jesu Nazareni,"* in *Sacrae Theologiae Summa*, v. I, (Madrid: B.A.C., 1955), pp. 492-496; see also A. Michel, *"Principales vies catholiques de Jésus-Christ,"* in *DTC*, v. 8, p. 2, coll. 1408-1411; René Aigrain, *"Quelques 'Vies de Jésus'"*, in *Le Christ*, (eds.) Tricot & Bardy, (Paris: Librairie Bloud et Gay, 1935), pp. 1119-1149.

[71] Ludolphus a Saxonia, O.Carth., *Vita Christi*, (Parisiis: apud Claudium Chevallonium, 1533), 396 leaves.

[72] St. Bonaventure (attributed), *Meditations on the Life of Christ*, tr. by Sr. M. Emmanuel, O.S.B., (St. Louis: Herder, 1934), 441 pp.

[73] Ernest Rénan, *The Life of Jesus*, tr. (London: Brentano's, 1893), 311 pp.

[74] Abbé C. Fouard, *The Christ, the Son of God*, tr. from 5th ed. by Geo. F. X. Griffith, 2 v., (N.Y.: Longmans, Green, & Co., 1892), 394 pp., 414 pp.

[75] *"Congressus Franciscalis Hispanus-Lusitanus PP. Lectorum Theologiae et Philosophiae, Julii* 11-16, 1960," in *Acta Ordinis Fratrum Minorum* 80 (*Maii-Junii*, 1961), pp. 194-195. The two basic themes of this Congress were theological Christocentrism and the human aspects of the Savior.

[76] Fr. M.-J. Scheeben, *op. cit.*, p. 430.

Book Reviews

God and World Order **by Leo R. Ward, C.S.C.; St. Louis: Herder, 1961; 222 pp., $4.00**

As its title implies, this book is concerned both with the world, insofar as it is a "cosmos," an ordered world, and with God insofar as He is its Supreme Orderer. The title is actually a summary indication of the two great questions posed by Father Ward at the very outset: 1) whether nature (an inclusive philosophical term encompassing both man and the material world) is tending towards ends; and 2) whether nature is guided by any mind. Design, value, and ultimate meaningfulness in the universe are dependent on our answers to these questions. In a luminous snythesis, Father Ward presents the answers given to these questions by over two thousand years of Western thought. Beginning with Plato and Aristotle, he traces the development of teleological thought through St. Thomas, the seventeenth century mechanists, Spinoza, Hume, Kant, Darwin, William McDougall, Bergson, and John Dewey. A final chapter summarizes the attitudes of modern science and philosophy on the subject.

The book is concerned with the history of philosophy; it is primarily an historical search rather than an argumentation. Nonetheless, and as it were *per accidens,* the author, logically building on knowledge historically acquired, does attempt (successfully to my way of thinking) a refutation of certain classic errors on the problem. He does so, moreover, with the greatest fairness and in the most convincing way: by allowing the philosophers to speak for themselves and by showing that their statements either 1) imply or presuppose final causality (Spinoza), or 2) deliberately avoid the problem (Dewey), or 3) unreasonably fail to affirm real final causality (Hume, Kant). I might note at this point what I consider one of the chief merits of the book: its extensive and constant use of the original writings of the philosophers. Quotations are numerous and are taken from the most representative works of their authors.

The author begins his study with the inception of Western teleological thought in Plato and (above all) Aristotle, "Mr. Teleology" as he styles the latter. He then discusses the synthesis and perfection of the doctrine of the Greek thinkers in St. Thomas Aquinas, and from the latter's synthesis concludes to affirmative answers to the two earlier proposed questions: 1) the beings of nature are ordered to ends by their own internal telic activity (autotelism); 2) the whole of nature, including man, is ordered to its end by a mind, by a transcendent efficient cause Who is also transcendent final cause, Alpha and Omega—God. This section of the book is in large part an extended statement and development of the teleological proof of God's existence of St. Thomas, whom the author has wisely chosen as his mentor in things philosophical.

Moving into the era of Hobbes, Spinoza, and the mechanists, Father Ward neatly uncovers the latent telism in these overtly strong anti-telists. He quotes, for example, this statement of Spinoza:

> To say that all things occur according to the laws of nature and to say that they are ordered by God's decree and direction is to say the same thing (p. 126).

And this from a man who time and again passes the death-sentence on final causality! Similar statements in acknowledgement of telism are drawn from the other philosophers. We are everywhere led to the same conclusion: final causality imposes itself on every system of philosophy, even on those that try to deny it.

Hume, Kant, Darwin, and Dewey are next treated in order, and, may I add, in a quite sympathetic way. If what Father Ward considers the true concept of final cause is evident from this book, his respect and admiration for the opinions (though erroneous) of the great minds of the past and present are likewise evident. This book may well serve as a model in avoiding the pitfall of cursorily dismissing great philosophers who do not agree with one's opinions, a pitfall not rare in the annals of modern scholasticism.

The book then, on the whole, is a notable achievement, a truly historical synthesis. It should supply the philosopher-reader with a handy (though by no means superficial) summary of teleological thought. It should likewise encourage both teacher and student alike to pursue further one of the great philosophical duties: to return to the original sources, the writings of the great minds of history, in order to appreciate more fully not only history, but the very problems of philosophy itself.

One point—I should not want to quibble about it—that I do find disturbing is that the author spends three chapters on the nature, instance, and universality of final cause, yet nowhere distinguishes, at least explicitly, between the different types of final causes. This might possibly lead to confusion in some cases, though the author's over-all plan is clear enough. He is treating of internal and transcendent final cause; he is not treating of instrumental or external final cause. A short division of the subject would perhaps have served in the interests of clarity.

The book is not written in a popular vein, yet can be readily understood by anyone with a basic knowledge of philosophy. The style, oblique in one or two instances, is generally lucid, with pointed summaries of each philosopher treated helping out in this regard. In fine, the book is erudite, discerning, and above all exhibitive of a vigour, an interestingness and a certain humility that this reviewer, for one, found quite refreshing.

AQUINAS M. FERRARA, O.F.M.

The Life of Faith **by Romano Guardini; tr. John Chapin; The Newman Press, 1961; 131 pp., $2.95**

Reviewing a book by Guardini always involves the danger of becoming oversubjective. Since he treats of theological matters in terms of, and with the outlook of, a Christian existentialist, his works demand that the reader personalizes, reflects upon his own experiences to fully appreciate the validity of what is being said. We might borrow the expression of the existentialists in saying that his books are lived experiences—to be read slowly—tested by the actual events of everyday life, for they are meant to bring out the presence of eternity in ordinary, commonplace temporalities.

An added difficulty results in Guardini's deliberate avoidance of scholastic terminology. He tries to relate in simple language those truths which have been handed down under the aegis of scholastic terms, employed to safeguard and preserve their purity. Needless to say, his mission in this regard is praiseworthy, and an intelligent reading of his books can be of great personal value. So it is with *The Life of Faith.* You will not find such terms as, "faith, objectively considered," or, "faith, subjectively considered." Guardini's basic design in this work is to show that the perfection of one's faith is reached when the object and subject of faith coincide in himself. As the author states:

> There are mutual feints, approaches, and withdrawals; alternate tension and relaxation; until finally both poles coincide to form what we call a Christian existence, expressed by the words of St. Paul: "I live, yet not I, but Christ lives in me" (p. 21).

Yet, faith is not a subjective thing entirely:

> In the last resort, becoming a believer always means the same thing: another reality looms before the man who was formerly enclosed in his own being, in his own world; before him, in him, or above him, however we may express it—another reality, belonging to another world, from above, from beyond (p. 21).

Faith arises in each person in a unique way. The paths leading to it are as numerous as men. God has given each man a special nature; he places him in singular circumstances; then through this nature and these circumstances God calls man as He wills. He uses man's particular tendencies, interests, talents, and attitudes. So, one person may seek Supreme Truth; another, Supreme Love; another, perfect order. He may first learn of the Father, or hear of Christ, or be attracted by the words of the Holy Spirit. In the end, it is all the same: one attribute alludes to the rest, and one Divine Person leads to the others.

Although Guardini does not stress it, the realization of faith is a living thing within the believer, a growing and maturing thing—an entity that seems to act at first as a guide, but which then completely transforms the believer, providing a new insight into the meaning of faith. This twofold aspect is applied as a parallel to the meaning of dogma in the Church:

> 'Dogma' means that the faith of the Church has become acutely aware of itself: that it has separated itself from a false concept and also given itself a precise meaning (p. 116).

Just as the individual assays his forces when an obstacle confronts him, so does the Church. The result is a stand, a self-awareness, a dogma. In this atmosphere the maturing believer lives.

The objective reality, the concrete reality unifying faith amid all its manifold variations is the very object of faith —God Himself. At times, God speaks directly; at other times, God speaks through the Church. Moreover (and this is one of Guardini's significant points) where this colloquy has its roots, there also are to be found the roots of the Church. In other words, with the beginning of faith, the Church begins to live in the believer as the believer lives in it. As a mother, the Church guides from without, nourishes from within. To believe, then:

> . . . is not some mechanical kind of act, but a living act; it is not complete, but in a continual state of becoming, but it must be continually becoming; there is nothing guaranteed about it, but it must continually be completed; it requires a great effort, but it is precisely in this that its real greatness lies (p. 54).

We may succinctly describe it as the bold, lifelong adventure of an obedient man.

VICTOR F. GUARINO, O.F.M.

***Spirituality of the New Testament* by W. K. Grossouw; Herder Co., 1961; 203 pp., $3.95**

How frequently a book will gather dust because people fail to see its personal value. Realizing this fact, Fr. Grossouw has written his book, *Spirituality of the New Testament,* with the intention of showing Catholics the practicality of the Bible, and ". . . what the Bible can mean for their personal lives" (p. vii). Thus he defines his goal: "The task of this book, therefore, is to outline in simple fashion the existential values of the New Testament" (p. vii). In pursuing this goal, the author has divided his work into three parts. He has singled out the leading themes in the Synoptic Gospels, the Epistles of St. Paul, and the Gospel of St. John.

From the Synoptic Gospels, Fr. Grossouw discreetly draws the themes of the Fatherhood of God, the dynamic evercoming Kingdom, the Magna Carta of Christian Spirituality (as found in the Sermon on the Mount), the Commandment of Love, and the meaning of Christian self-denial and peace.

From the Epistles of St. Paul, the author draws the meaning of Christian Living: "The Christian life according to St. Paul is a life of personal relationship to the Master" (p. 95). Paul depicts the Christian as a man of strong Faith, a Faith enlivened by fraternal charity. In this section, the reader is not only treated to a penetrating study of Paul, but also to his concept of sin, his distinction between flesh and spirit, and his dynamic but mystical view of the Church.

Finally, Fr. Grossouw penetrates into the "white Christianity of John," as Dostoyevsky poetically describes the unique spirituality of the fourth Gospel. In this Gospel, our author points out, "There is only one commandment to regulate human relationships—love" (p. 159). Carefully distinguishing John's viewpoint of the world from the erroneous teaching of Gnosticism which was prevalent at that time, the author unveils the Christology of John's work, and his emphasis of Christ's Divinity by certain symbolic signs and words, for example, the sign of the multiplication of the loaves, and the words, "Bread of Life." In a striking final chapter, Fr. Grossouw reveals the central question which faced John, as well as the answer which his spirituality illuminates.

> How can a real and living bond arise between the Lord and the man who has never seen Jesus? This is one of the important questions which set the background for the Gospel and the first epistle. John wrote for a generation which had never met the Lord here on earth, for readers who, for the greatest part surely, did not belong to the Palestinian milieu which was the scene of Jesus' activity. How could they, and can we acquire a relationship with Him who is the life, the way, and the truth? The answer of the fourth Gospel is that this is possible through faith in Christ, and love for all the brothers and sisters in the Lord. This faith and this love do not exist in a purely idealistic and abstract realm; they cannot be separated from the historical existence of Him who became man. Even after the Ascension, all Christian generations are linked with the earthly revelation of the glory of god which has taken place in Jesus (p. 179).

Certainly, as the author himself admits, this book does not exhaust the numerous themes of the New Testament, but he has done a commendable job in analyzing the leading themes chosen. An abundance of apropos Scriptural texts adds to the clarity of his analysis. Throughout his work, he clearly marks the positive motivation of the New Testament; he cogently notes the emphasis of the Synoptics and especially St. Paul and St. John on a personal relationship to the Lord. It is such a relationship which moves the Christian to view the Creator as a Father to be believed, the Redeemer as a Brother to be imitated, the Spirit as a Companion to be welcomed, and the creature as neighbor to be loved.

Certainly, *Spirituality of the New Testament* offers Catholics an illuminating approach to the spiritual wealth contained in the Scriptures, and a motive for taking up the Bible and reading it as their Bible.

THEODORE P. KELLY, O.F.M.

***Rome and the Vernacular* by Angelus A. De Marco, O.F.M.; The Newman Press, 1961; 191 pp., $3.25**

The title of the book, *Rome and the Vernacular,* may be misleading. It is not, as one might surmise, a plea for the use of the vernacular in the Liturgy of the Roman Rite, but rather an historical presentation of the instances when the vernacular was permitted as a liturgical language. The large amount of literature written on the subject in recent times testifies to the timeliness and practicality of a work which avoids polemics while at the same time treating the subject on the objective basis of historical fact.

Fr. Angelus De Marco, O.F.M., the author of *Rome and the Vernacular,* deals with the subject of the vernacular in the historical context of magisterial pronouncements from Popes, Councils, Synods, and Congregations, giving to the book a completely objective tone. In chronological order, he presents a history of the instances when the vernacular was permitted as a liturgical language. Most of the concessions were granted to mission lands where the advantages of using the vernacular were most manifest. The author notes in his first chapter, "The Change from Greek to Latin," that the transition from Greek to Latin took more than a century and a half, Latin becoming definitely the liturgical language during the pontificate of Pope Damasus (366-384 A.D.).

Chapters 2 and 3 provide a rather detailed history of the concessions granted for the use of the Glagolitic (c. 869 A.D.) and the Chinese (c. 1289 A.D.) languages. Chapter 4 cites a number of concessions granted to 8 different nationalities from the 14th century to 1959 when the Holy See granted permission to the Church in Germany to sing in the vernacular the Passion and Prophecies of Holy Week. Although the author treats of these concessions in a concise and clear manner, one would wish for a more extensive study as was done in chapters 2 and 3 with the Glagolitic and Chinese languages.

In this reviewer's estimation, chapter 5, "The Council of Trent and the Problem of the Vernacular versus the Liturgical Language," is most significant in the light of present-day discussion on the vernacular. In well-documented detail, the author cites the reasons for the Council's resolution to refuse permission

for the use of the vernacular. Among these reasons was the fact that the Protestants, who rejected the Catholic position on the nature of sacrifice and the priesthood, regarded the Liturgy simply as a catechesis, the efficacy of which depended on the people's *understanding* of the verbal content of the Liturgy. This understanding and this efficacy, therefore, could be had *only* if the Liturgy used was a *vernacular* Liturgy. The Council, of course, condemned the Protestant error and refused to sanction any further concession for the vernacular, not because there was anything intrinsically wrong with using the vernacular, but because of the dangers involved. As Fr. De Marco comments, "it was not so much the Protestant innovation of prescribing a vernacular Liturgy, which interested Trent, as the *motive* (emphasis added) which led them to this line of action" (p. 94). Such concessions at the time of Trent would have lent prestige to the Protestant cause, and would have engendered great misunderstanding about the nature of the Liturgy. A reading of this chapter will be most helpful for anyone interested in this problem, since the discussions on the vernacular at Trent "left to the Church a criterion for future action, should it ever be necessary to change existing rites and languages" (p. 134).

In the last chapter, "The Liturgical Movement for the Use of the Vernacular in the Liturgy," Fr. De Marco comments briefly on the two most recent encyclicals on the Liturgy, *Mediator Dei* and *Musicae Sacrae Disciplina,* and makes some observations on the present state of affairs in the liturgical movement. In concluding, the author intimates a possible future use of the vernacular in the Foremass, which is intended by the Church to be a "Liturgy of the Word," that is: "The Foremass has for its purpose the praise of God in communal prayer and is also directly ordained for the instruction of the Christian people" (p. 156).

Rome and the Vernacular is a definite contribution to the study of the vernacular. The author documents his book with a multitude of citations, and includes a complete bibliography and general index. Any discussion on the question of the vernacular will necessarily be incomplete unless one has read *Rome and the Vernacular,* for it promises to be one of the classic reference works on the subject.

KEVIN E. FITZGERALD, O.F.M.

***The Life of the Mystical Body* by Philip L. Hanley, O.P.; The Newman Press, 1961; 378 pp., $4.95**

> *The Life of the Mystical Body* is designed to give the Catholic college student or graduate an appreciative understanding of sacramental living —especially a reasoned conviction that to live well presupposes that life is centered in the Sacraments of Grace, supported by them, and so inspired (p. xv).

Such is the objective of this book and it is achieved remarkably well. Fr. Philip L. Hanley, O.P., takes each sacrament and shows that it does have a real place in our lives. Why should the sacraments have a real place in our lives? The author answers this question by telling us just what each sacrament is: its significance, effect, and meaning. His treatment of the Holy Eucharist is especially commendable as he considers it from three points of view: the Sacrament of Christ's Body and Blood; the Sacrament of Christ's Passion; and the Sacrament of Unity.

However, with the exception of his treatment of the Holy Eucharist, the author has not really given us new material. None the less by directing the first third of his book to notions which are essential to the appreciative understanding of sacramental living, he has offered the advanced lay student something very worthwhile, namely: a) a brief study of the nature of the Mystical Body; b) an extensive study of the nature of grace, of the necessity of grace, and of the relationship between Christ, grace and free will; and c) a comprehensive study of sacraments in general.

Dr. Hanley has made good use of quotations, analogies, and examples in writing his book and especially in striving to give an intelligible presentation of the Mystical Body, Sacraments, and grace. By breaking the chapters into sections which are introduced by questions, and by putting a summary at the end of each chapter the author helps the reader acquire a clear picture of the main ideas.

In other words the material he treats reflects his competence in his field: the way he presents it reflects his vast experience on the university and parish levels of the Church's apostolate. Therefore, I think we can say that this book will be appreciated by many. It will help them to acquire a better understanding of some chief tenets of their faith and thus enable them to live a more Christian life in a secular and pluralistic society.

XAVIER M. PORRECA, O.F.M.

***The Law of Christ* by Bernard Haring, C.SS.R.; tr. Edwin G. Kaiser, C.PP.S.; The Newman Press, 1961; 615 pp., $8.50**

Christ, not problems, is the substance of *The Law of Christ.* The book sounds the generative process of the Christian experience: (of) man's encounter with Christ, (of) man's enthusiastic response of love to Christ, (of) man's deepening this alliance of love through a profound involvement in Christ, and finally, (of) man's realizing himself through giving witness to Christ. For Fr. Haring, the drama of the Christian experience is moral theology.

Man encounters Christ. He meets God who advances towards him through the Person of the Word. He establishes a relationship with Christ; he begins a communal dialogue with Christ; then, he makes his response to Christ. Man's response to Christ is his *respons*-ibility. As the author states:

> (the term respons-ibility) . . . is the most apposite to express the personal relationship between God and man—which is the I and Thou relationship—of word and response—specifically God's word calling and inviting man and the human decision in response of acceptance (p. 46).

BOOKS RECEIVED

Catholic Action and the Laity by Arthur Alonzo, O.P.; tr Cornelius J. Crowly; Herder Co., 1961; 320 pp., $4.50

Liturgical Handbook for Holy Mass by Johannes Baur; tr. David Heiman; Newman Press, 1961; 146 pp., $2.95

The Word, Church and Sacraments by Louis Bouyer, Cong. Orat.; Desclee Co., 1961; 80 pp., $2.00

Eucharistic Sacrifice and the Reformation by Francis Clark, S.J.; Newman Press, 1960; 582 pp., $7.50

A Summary of Catholic History by Newman C. Eberhardt, C.M.; Vol. I; Herder Co., 1961; 879 pp., $12.00 (Student Edition $9.00)

The Splendor of Pentecost by Dom E. Flicoteaux, O.S.B.; tr. Mary Louise Helmer; Helicon Press, 1961; 112 pp., $3.50

World Catholicism Today by Joseph Folliet; tr. Edmond Bonin; Newman Press, 1961; 214 pp., $3.25

Seeking the Kingdom edited by Reginald Masterson, O.P.; Herder Co., 1961; 306 pp.; $5.25

Man's Religious Sense by Giovani Cardinal Montini; Newman Press, 1961; 47 pp., $ .60 (Paper)

Spirituality of the Old Testament by Paul-Marie of the Cross, O.C.D.; tr. Elizabeth McCabe; Herder Co., 1961; 247 pp., $4.25

Saint Paul: A Historical Novel of His Life by Léon Poirier; tr. Paul A. Barret, O.P.; Herder Co., 1961; 213 pp., $3.95

The Year Made Holy by Monsignor Matthias Premm; tr. Colman J. O'Donavan; Bruce, 1961; 180 pp., $3.50

Le Vénérable Jean Duns Scot, Docteur de l'Immaculée-Conception by Jean François Bonnefoy, O.F.M.; Herder Co., 1960; 564 pp.; $6.00

Thus, responsibility, considered as a communal dialogue, does not constrain the personality, but matures it.

Christ's invitation is not extended just to man as man, ". . . but (to) man as created in the Word of the Father" (p. 61). Man replies through all the dimensions of his phenomenal field. He responds as a composite: not merely as body, nor merely as soul. He responds as a unique social being through the community; that is not through a mass "dominated by uniformity and the absence of reflection" (p. 77), nor through an organization where he is regarded simply as a functionary, nor through a collective which is merely a "perversion and caricature of community" (p. 77), but through a true community where the "relation of one person to another is like that of two poles of reverence and love, the aloofness of respect or reverence and the submission or devotion of love" (p. 75). The true community is the Mystical Body of Christ, since through it the "intimate sanctuary" of man's personality is enriched by opening himself to Christ in others. Man responds in his historical dimension. In history, man responds to Christ's message in the milieu of the tremendous tension created by the clash between the first and Second Adam—". . . to gain mastery in this struggle is to render special homage to the Lord of history" (p. 91). Man orientates his response towards the Second Coming of Christ, towards the last things, the eschatological. Finally, man responds through worship: worship is his vocation, a vocation wonderfully renewed through Christ.

The basis for these replies is found in man's participation in the Triune Life. Perfect freedom and perfect knowledge are found in the Trinity. Since the source of moral responsibility is freedom and knowledge, the more one lives in Christ, and through Christ in the Trinity, the more perfect will be his moral response. The response is subjectively guided by the conscience; conscience "reechoes the call of the Master inviting us to follow Him. It receives and accepts the invitation, but only with the help of grace" (p. 135). The norm for the response is not a list of words, but a Person: "Christ the consubstantial Image of the Father and the supreme ideal of all those called to sonship visibly embodies . . . (a) Model and Rule for our life" (p. 235).

Sin places this Divine converse in jeopardy. Sin is the confronting of a crisis: Christ faces man with a challenge: respond to Me—and live; or refuse Me —and die. If man's person, in its totality, advances towards Christ and away from sin he is converted. In conversion, he becomes the Prodigal Son of the Gospels; he answers the call with the words: "I will get up and go to my Father" (Lk. 15:18). As the author states:

> . . . conversion is in every way the most utterly personal movement, the restoration of the bonds of personal intimacy with God, a recovery and reacceptance of the most personal and holy rights, the rights of the child, which have been lost till now . . . (p. 392).

The virtues strengthen this life by growth and depth, for the virtues are a growth in love. In defining the cardinal virtues, the author uses the words of St. Augustine:

> . . . temperance is love serving God totally and without corruption; fortitude is love gladly suffering all for God's sake; justice is love serving God alone and thus ruling all else with reason and right order; prudence is love clearly discerning what is helpful and what is hindrance on the path to God (p. 498).

The book is a valuable contribution to contemporary moral theology. It not only contains principles, it also centers our moral life more explicitly in Christ. Psychologically, it enables man to make a more entire and intact response, since he no longer responds to impersonal words, but to a Person. On a more pastoral level, the sections on scrupulosity, mental sickness, and emotions are pertinent contributions for understanding and aiding man in his response. Further, the author's use of dogma and Scripture (although, in parts, the Scripture could be more substantially integrated) helps to re-unite theology; it helps to make theology one in Christ.

On the question of approach, *The Law of Christ* adheres to a phenomenological orientation, phenomenological in the sense that its approach is towards the content of the Glad Tidings—Christ. Edith Stein, H. Conrad Martius, and Max Scheler, all phenomenologists, are frequently quoted in his discussions on man and his conversion. The works of Scheler referred to are those he wrote prior to his leaving Christianity. This, in itself, is not a criticism, for it makes the book more readable and life-centered. However, if the approach is carried too far, there is a danger that the content of moral theology would loose its exactness and purity.

The over-all assessment is that the book contributes breadth and depth to moral theology. It is valuable not only to the theologian, but also to the spiritual director and the retreat-master, for it sets before the reader the Christian experience.

BONAVENTURE J. O'BRIEN, O.F.M.

***The Churches and the Church: a Study of Ecumenism* by Bernard Leeming, S.J.; The Newman Press, 1960; 340 pp., $6.50**

Because of its complexity, the task of writing a definitive study on ecumenism is difficult. This is due both to the constantly changing character of the movement and the multiplicity of viewpoints involved. Rather than cope with all the manifestations of the movement Fr. Leeming concentrates on ecumenism in relation to the World Council of Churches. Nevertheless, in demonstrating this relationship, the author uses a wealth of ideas valuable to the reader.

The aptness for such a study is pointed out by the author:

> The last fifty years have seen an almost revolutionary change in the non-Catholic religious world. An intense realization has grown up that the existing disunity among Christians is contrary to Christ's will and is a serious impediment to the spread of Christianity. (p. vii).

Arising from this realization is the ecumenical credo "all Christians must unite." Not only should Christians unite in tolerance, but also in charity. Furthermore, this unity must be outward and visible, not merely inward and invisible.

Fr. Leeming demonstrates how these convictions have expressed themselves in two trends: one doctrinal, the other sacramental. The first trend is an outgrowth of the increased attention to theological issues. As a result, Protestants are realizing that cooperation, e.g., in the missions, is not enough; that a plurality of churches is absurd, and that unity cannot be based on doctrinal relativism. An indirect consequence of this search for doctrinal unity has been a strengthening of denominational loyalties. By a consideration of the essentials of their own position each church has strengthened its own position.

Corresponding with this movement is the trend which Fr. Leeming terms "Sacramentalism." The publication, by the World Council of Churches, of such books as *Intercommunion* and *Ways of Worship*, expresses the deep commitment to sacramentalism on the part of the Council. Further, Protestants are discussing such topics as "The Elements of Liturgy," "The Inner Meanings of Word and Sacraments," and "Liturgy and Devotion."

However, as the author points out, ecumenism and the World Council of Churches have their problems almost ready-made, especially when you realize that the Council "exists for no other purpose than to bring about its own death and the death of all its member-churches" (p. 88). This paradoxical situation has led to a deeper investigation into the nature of the Church and into the nature and work of Christ through the Holy Spirit. Yet, even in hoping to do away with denominationalism, it is a fact that the Council draws its own support from denominations. This situation is a source of tension among the member churches. For one of the problems arising from denominational loyalties is the problem of communication between the different

churches. To overcome this the Council has started to develop an ecumenical language of its own; words with definite sectarian or otherwise unpleasant connotations are avoided, such as: infallibility, transubstantiation, episcopacy, etc.

Fr. Leeming, a leader in the ecumenical field, has given the reader a study which is probably the best in English on contemporary ecumenism. A study developed from his Lauriston Lectures (1957) delivered at Lauriston Hall, Edinburgh. It is sympathetic and factual. Its penetrating insights into the problems of current Protestantism provide the reader with a rewarding book. It communicates a "feel" for the Protestant mentality, a "feel" which the author has gained from his research and experience in ecumenical discussions. A further indication of the author's extensive research are the more than ten pages of ecumenical bibliography. Students of ecumenism will find in it not only general works but also many particular studies from the Catholic, the Protestant, and the Orthodox viewpoint.

For the first time since the Reformation, groups of Catholics and non-Catholics are able to meet through a personal dialogue on a charitable and conciliatory plane. After the example of our present Holy Father, it is incumbent on us to prepare ourselves to meet non-Catholics not only with sympathy but also with understanding. A reading of *The Churches and the Church* would certainly be a step in the right direction to attain this understanding.

EAMON P. NEE, O.F.M.

***Work, Christian Thought and Practice* edited by John M. Todd; Baltimore; Helicon Press, 1960; 225 pp., $5.00**

We all know the story of the three stone masons of Chartres who were asked by a passerby what they were doing. The first answered that he was cutting stones, the second that he was making a living, but it was the third who replied, with a smile of quiet satisfaction, "I am building a temple."

These three answers represent the three dimensions of a man's work, its technique, purpose, and its meaning. Too often modern man considers his work in only two of these three dimensions. He has forgotten that because he is a Christian with grace, his work has a fuller meaning.

Work, Christian Thought and Practice, contains the conclusions of a symposium held at Downside Abbey, England. Its contributors have recognized the need for a Christian philosophy of work in our industrial age. Therefore, they have examined the Christian vocation in our work-a-day society. The editor wisely points out that their purpose is to express the traditional teaching about work and not to interpolate new truth. However, they are most definitely concerned with the work of man in the twentieth century. Their book is a readable study of the theology of work (part IV) within the framework of an historical treatment (part I).

The second part of the book entitled, "Personal Witness of Workers," has an occupational approach. Its eight contributors write with the authority of people directly involved; they relate what can be done in terms of their own work responsibility. They all answer the questions: "Do you see in your work the possibility of a specifically religious attitude, involving reverence for people as made in the image of God and of matter as part of creation? Should work take its place beside prayer and practical charity as a primary means for the salvation of souls and the glory of God?" The replies from such people as a farmer, a doctor, a research scientist, and a factory worker, are striking literate essays. Each communicates unique experience and wisdom. These people write of the value of their work with a sense of personal and social responsibility and concurrent practical sanctity.

The factory worker, for instance, engagingly describes his realization of a sense of communion with those who share and contribute to his collaboration in the task of creation. His appreciation for the supernatural value of all he does is expressed when he says: "I discovered a sense of dignity that in and through all the actions of my day I shared in the Redemptive Mission of the Church, this mission to all men, for Christ died for all, the machineman beside me . . . and all those who had worked or were going to work in this factory." (p. 52). It is significant that it is a workingman who describes his work and speaks of offering it to God in the Offertory. He tells us that his every task is holy because it has a relation to the other members of the Mystical Body.

The doctor ministers to his patient mindful of his status as neighbor and brother, and conscious of the need for personal sanctity. The contributions of the advertising man, the research scientist, and the others, are reports of spiritual growth in meeting the demands of their professions. The writers' description of the impetus they received from their Catholicism deserves notice. They depict their religion as an impetus to high standards of competence and conscience in their fields, especially when their demanding work touches institutions of wide human influence.

The third section of the book seeks broader perspectives by considering the organization of industry, unions and management, and international cooperation; the fourth part of the book moves "Towards a Theology of Work." It is the last paper, "Theology and Work—a Thomist View," by Herbert McCabe, O.P., which summarizes the themes of the book and serves as the key to the whole symposium. The writer explains how the worker-Christian, sharing in the priesthood of Christ through Baptism, masters the world in his own way and offers it to God. By sharing in the Eucharistic Sacrifice of the Mass, the community of Christians cooperate in restoring the world to Christ, and thus they become a communion in Christ.

Because of his approach, Father McCabe treats of this only in the last few pages of the paper. One wonders if an even more valuable theology of work might not result from the Christ-centered approach given in Saint Paul's Epistle to the Colossians 1:15-30. Saint Paul depicts Christ as the principle of unity, and explains all things in relation to Him. A theology of work starting with Christ as the center of unity would better explain the meaning of the priesthood of the laity, the Mass, and the place of man and his work in the economy of salvation.

In a highly differentiated and organized society such as ours, it is of the utmost importance that Catholics have a good religious understanding of their work and the part it plays in their life. Once the dual vocation of the laity as Christians and workers takes root, we will see the results of work as a Christian vocation. For this reason the book is valuable.

LUKE R. POWER, O.F.M.

***Christ Your King* by Michael D. Meilach, O.F.M.; St. Anthony Guild Press, 1961; 56 pp., $0.15**

Christ Your King is an eminently worthwhile little work, setting forth the Franciscan view of the absolute primacy and predestination of Christ in a popular and lucid style. The work is divided into three sections: the first delineates the Scriptural basis of Christ's Kingship; the second outlines the historical development of devotion to Christ the King within the last seventy years; the third section treats, in some detail, the profound implications of the doctrine of the Kingship. Two appendices contain an historical note on the famous Act of Consecration to Christ the King and various prayers in His honor. The pamphlet is solidly doctrinal and could thereby be profitably used by Third Order Directors and preachers to impart this doctrine to the faithful. All in all, the author has given us a pamphlet of doctrinal and devotional value, in prose that is unpretentious and popular.

Book Notice

Duns Scotus: the Basic Principles of His Philosophy **by Efrem Bettoni, O.F.M.; tr. Bernardine Bonansea, O.F.M.; Catholic University of America Press, 1961; 220 pp., $4.75**

Who was Duns Scotus? What are the basic principles of his system? What are the characteristics of his speculation? Is he pertinent to the present and the future? Fr. Bettoni answers these questions. He studies the man, the expression of the man through his thought, and the extension of the man in history. He does not intend a complete study of Scotistic thought, but one that will eventually lead the reader to a more objective and conscientious study of Scotus.

Fr. Efrem Bettoni, professor of philosophy at Sacred Heart University in Milan, and a recognized authority in the field of Scotistic studies, has successfully presented to students of philosophy a system which has played an important role in the development of scholastic thought. With acumen he deeply penetrates the thought of Scotus, and with clarity he lucidly exposes the depth of Scotus. Fr. Bonansea, himself a student of Scotus, has accurately rendered the Italian of the original into readable and clear English.

Fr. Bonansea, in the light of recent studies, has revised and brought up to date the chapters on the life and work of Duns Scotus. Each chapter has been divided into sections, and occasionally the sections have been divided into paragraphs. Because of the many important Scotistic studies that have appeared since 1946, the year of publication for the original work, the bibliography has been greatly enlarged. This has been done especially with a view to the needs of the English-speaking student.

The appearance in English of a basic Scotistic study is an important event; it will enable the student of philosophy, undergraduate or graduate, to enlarge and expand his knowledge gained from general studies of philosophy.

Liturgy and Christian Life **by Raphael Clynes, O.F.M.; St. Anthony Guild Press, 1960; 428 pp., $4.00**

Living our daily life with Christ through the liturgy is at once the source, the core, and the intent of Fr. Clynes' work. It is impossible to live the Christian life, to think upon it and to teach it, without being deeply involved in the prayerful response of Christ's Church. Christ is constructed, increased, and augmented not only in our souls, but also in the world through the Mass, the sacraments, the Divine Office, and the liturgical year. It is this that Fr. Clynes' *Liturgy and Christian Life* brings to the reader.

From a consideration of the liturgy as it is related to the Mystical Body, theology, and holiness, the author proceeds to reflect and explore the concrete constituents of Christ's liturgy: the Mass, the sacraments, the Office, and the liturgical year. The Mass is introduced by a brief historical development; then the author continues the study by viewing the Mass, the sacrifice of the Mystical Body, as an integral part of the holiness in our lives. The sacraments are the chief means of establishing contact with Christ: in Baptism—Christ as our Brother, in Confirmation—Christ as our King, in Penance—Christ as our Physician, in the Holy Eucharist—Christ as our Guest and Friend, in Extreme Unction—Christ as our Strength, in Matrimony—Christ as our Spouse. The Divine Office and the liturgical year are the invaluable means for continuing our contact with Christ through the year.

Fr. Clynes draws upon his deep knowledge, upon insights drawn from his years as Assistant Master of Novices, and from the rich sources of scripture and tradition to relate for the reader the divine life that is his in the Mystical Body of Christ.

Mariology **(Vol. 3) ed. by Juniper B. Carol, O.F.M.; Bruce, 1961; 456 pp., $9.50**

There are many books on Mary, some old, some new, but all are welcome. This is no wonder since Mary is the great work of God, the miracle of miracles. Also, Mary's peremptory challenge at Fatima gave rise to a significant increase in devotional literature. Yet, invaluable as these works are, there has been a comparatively insignificant number of works treating the theology of Mary in English. Daniel-Rops' *The Book of Mary* and Bourchard's *The Mystery of Mary*, both published in 1960, are valuable contributions for overcoming this lack. Now, in 1961, a further study is offered the reader by Fr. Carol's *Mariology*; the present work is the third volume of his Marian trilogy.

In the present symposium, to which twenty-three authors have contributed, one will find a wealth of information, abundantly documented and ranging over a wide variety of topics relating to Marian cult. The work of Mariological studies and the results of international and national congresses are reflected in the articles on Marian studies. Mary's cultural influence on literature, music, and art are treated in three of the essays. An appropriate article is Kenneth Dougherty's, S.A., "Our Lady and the Protestants." This is a contribution not only to Marian studies, but also to the current interest in ecumenism.

Indeed, Fr. Carol's eminence and scholarship in the field of Marian studies is proof positive that the student will find no better source in English than this trilogy on Mariology. Fr. Carol was the founder and first president of the Mariological Society of America; he is a member of the Pontifical Academy of the Mariological Commission; and he is the author of the internationally known work *On the Corredemption of the Blessed Virgin Mary* (Vatican City, 1950).

For those who want a deeper foundation to their Marian devotion this scholarly, clear, and authoritative exposition will serve as such an inspirational source.